

ST. AUGUSTINE'S CATHOLIC Messenger

U. S. NEGRO PRIESTS
The latest directory . . . page 168



JUNE, 1959

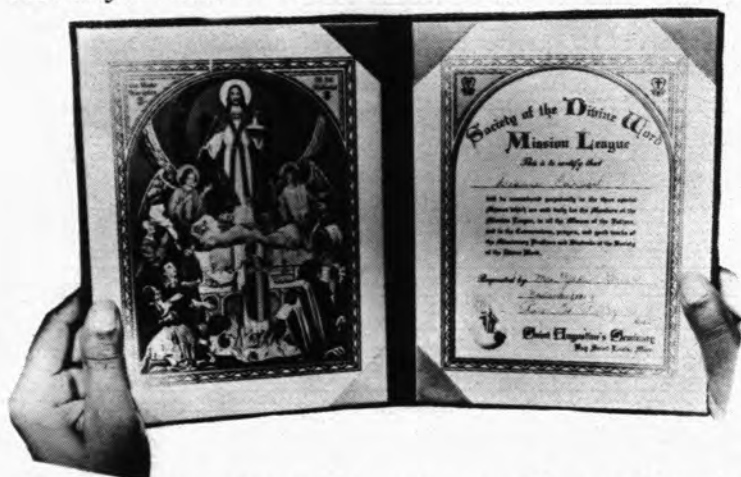
Eternal rest grant to them, O Lord. And let perpetual light shine upon them.

HOLY MASSES

for the living, for the dead, in the

SOCIETY of the DIVINE WORD MISSION MASS LEAGUE

A remembrance at the Altar of God is a truly Catholic remembrance. A highly recommended way to help your beloved dead is by enrolling them in the Society of the Divine Word's MISSION MASS LEAGUE. Also the living may be enrolled and gain the spiritual benefits of the Mission Mass League during life and after death. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of the missionary priests and in the Communion, prayers and good works of the missionary brothers and students of the Society of the Divine Word.



Write To:

MISSION MASS LEAGUE
c/o Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Dear Father: Enclosed is my request for enrollment as indicated below:

.....	Living
Year's membership \$1.00	Deceased
.....	Living
Perpetual membership \$10.00	Deceased
.....	Living
Perpetual family membership \$25.00	Deceased

Please send the above pictured Certificate of Perpetual Enrollment to:

This enrollment is being requested by:

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St. Augustine's Catholic

Messenger

- the Magazine with a Message

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READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write to: Divine Word Missionaries, Bay Saint Louis, Mississippi.

Photo credits: Cover—Rev. Peter Bell, S.V.D.; 164, 165—Bell, S.V.D.; 166—drawing by A. de Bethune; 169—MESSENGER files; 172—Dukette by Jack Cameron, Thompson by Marshall, Ennette by Briscoe, pair, MESSENGER files; 173—Bell, S.V.D.; 174—Rev. Clement Meyer, S.V.D.; 176, 177—(full width & trio) Rev. Christian Baker, S.V.D., remainder by Meyer, S.V.D.; 179, 181—Bell, S.V.D.; 182—Religious News Photo; 184, 185—Baker, S.V.D.; 186—Bro. Andrew by Baker, S.V.D.; Baker portrait by Southern Photographic Studios; 187—MESSENGER files; 191—Bell, S.V.D.

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Rev. Arthur Winters, S.V.D.

Rev. Anthony May, S.V.D., Associate Editor
Rev. Carlos Lewis, S.V.D.

Frater Thomas Potts, S.V.D.
Contributing Editors

Mr. Harold F. Hall, Circulation Manager

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Colored Missions

Improve Materially

(How can they do it?)

H. Singleton, S. V. D.

...EDITORIAL

An elderly colored woman who was formerly employed as nursemaid to an only child by a well-to-do-white woman mentioned to me this incident. One day the white employer was driving her only child and the nurse for a leisurely afternoon outing and drove past a colored neighborhood. Seeing some colored children playing in a certain yard the white woman spoke to her underpaid colored nursemaid, "Pearl, look at all those colored children in that yard. There must be more than half-a-dozen of them! How can you colored people keep that many children alive? It's impossible!"

"I don't know *how* m'am," answered the underpaid colored woman looking at the lively romping children, "but you can see for yourself that we do."

In regard to the U. S. Colored Missions the reader of this magazine may have posed in his mind a similar question. Monthly he reads what the CATHOLIC MESSENGER has to report about these nearly 500 colored missions most of which are small and poor establishments, yet which are in continuous operation. Some of them even daring to undertake material improvements, replacing the old church or school or convent or rectory or

recreation hall with new buildings, adding to or embellishing standing structures.

Knowing the desperate financial needs of the U. S. Colored Missions the reader asks, "How can so many poor colored missions keep alive? It's impossible!"

Like the nursemaid, we Divine Word Missionaries working in the South have to reply, "We don't know *how* they stay alive, but obviously they do."

Indeed we do not know how the colored missions keep going. Recently two Divine Word Missionaries in North Mississippi informally discussed this very question and the only conclusion they could come to was that *faith* kept the colored missions alive. A spiritual force. Nothing else.

And that conclusion would have to be mine too. For truly, when the explaining influence of some material force is looked for it is nowhere found. It is certainly not the power of material wealth that keeps the colored missions going for they are notoriously poor. Yet colored missions which have no visible means of support, which count less than \$2.50 in the weekly collection, keep going through the years. Some of them have even been in existence for more than half a century! Existing all that time with no certain support! And what is more,

Two Divine Word Missionaries, Fathers Francis Wade, S.V.D. (left) and John Dauphine, S.V.D., look over the blueprints as construction on the new Immaculate Heart of Mary Church got under way at Lafayette, La.



some of them do even better than exist. They actually make material improvements! And mind you, all the time their congregations are but a handful of impoverished and powerless Negroes. All this is the fact, but how it is explained is the mystery, except to him for whom the power of faith is no mystery.

The U. S. Colored Catholic Missions are run by *faith*. Of that we Divine Word Missionaries are sure.

In the first place it is only through the force of *faith* that a colored mission is ever founded. That same faith which made the Apostles leave their country to preach to the outcast gentiles.

In the second place it is only the force of *faith* which tells a missionary to keep his mission open even though his congregation grows slowly or not at all and his makeshift buildings fall to pieces as rapidly as his debts build up.

In the third place it is only the force of *faith* which can account for the otherwise unbelievable fact that many penniless U. S. colored missions are making material improvements. In the deep South, along the Gulf of Mexico, this writer has observed scores of impoverished missions undertaking some kind of physical improvement in recent years. In the city of New Orleans alone no less than nine of the

fourteen churches that serve colored people have inaugurated long needed building or embellishing programs within the decade and these churches are not at all well-off. More than half of them are actually destitute. How did they find the strength to do it? Also, the writer has observed that of thirty-four Divine Word Colored Missions in the South no less than twenty-five have made some kind of substantial material improvement within the decade. That is about 73% of the total Divine Word Colored Missions!

It may be encouraging to friends of the U. S. Colored Catholic Missions to know these observations. Their support of the colored missions may be stimulated by their knowing these missions are making material growth right along with spiritual growth. They are doing wonders with their very limited means. Which entails at least two conclusions: 1. your donations to the colored missions are wisely placed, for the missionaries put them to very good use. 2. the colored missions would improve even more if you would donate more or get others to donate with you.

The Divine Word Missionaries earnestly solicit your support for the U. S. Colored Catholic Missions.



St. Rose de Lima Grammar School at Bay St. Louis, Mississippi was built by Father Louis Nau, S.V.D. to replace a tottering frame building which had stood for more than 30 years.



St. John Vianney Mission at Mouton Switch, La. is but one of many such impoverished colored missions. Not all colored missions have ventured material improvements. Many of those that dared it are deep in debt.

Note!

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Blessed
Martin de Porres
and

Blessed
John Masias

by

Fr. Richard M. McKeon, S.J.

There is no doubt that the increasing popularity of devotion to Blessed Martin de Porres during recent years is of singular importance. Coming at a time when racial tensions are at a breaking point in many parts of the land, it is hoped that through his intercession interracial justice will be advanced.

But there is another holy man, Blessed John Masias, who deserves to be better known in the field of interracial action. He was a Dominican lay brother who lived in Lima, Peru, at the time of Martin and was his close friend and co-worker in many worthy projects.

John was born in Spain in 1585. His father's name was d'Arcas but later John acquired the name Masias from his godfather. As a youth, he led an upright life, practising great devo-

Father McKeon, S.J. was ordained in 1930. He is at LeMoyne College, Syracuse, N. Y. This article adopted from the original with his permission.



— A. de Bethune

tion to the mysteries of the Rosary. For a while he worked as a shepherd, but later, prompted by divine intimations, he came to the New World and finally settled in Lima.

There he sought to join the Dominicans as a lay brother and he was received at the Convent of St. Mary Magdalen. Urged by special graces he was most earnest in seeking spiritual perfection. His practice of mortification was so severe that he was ordered to modify it. Like Martin he had a tremendous love for the poor. He begged alms and food and clothing to relieve the wants of the wretched and ill.

Accordingly our purpose is to show how Martin and John often worked and prayed together in what was truly an interracial relations program. Through their countless works of love and mercy for their neighbor in distress, together with the many mutual virtues which they both practiced, these humble lay brothers made steady progress along the royal road of the cross and Christian perfection. Today the Catholic Church honors them on her altars. Martin and John were beatified on the same day in 1837.

There are many parallels in the lives of Martin and John. Both were Dominican lay brothers. Both worked in Lima in neighboring convents. In their ministry there is a similarity of action. Their common prayers and austerities won abundant grace for their co-operative projects. Each would seek advice and encouragement from the other.

Here was interracial action in a high degree. It stands in sharper focus when we recall how nobility was stressed at that period of history. John was descended from ancient Spanish noble blood. Martin, on the other hand, was a mulatto although his father was a Spanish knight who consequently disowned him because of his color and features. In his boyhood Martin felt the pangs of the outcast and the despised, but this experience did not embitter him. Yet there was no distinction between Martin and John as they worked together for the care of souls and the glory of God.

The sad state of the school integration problem proves how difficult interracial action can be. It is hard for some proud people to accept those whom they deem inferior or unacceptable. We do not intend to amplify this point. But we mention it, for Martin and John must frequently have been misunderstood and rebuffed since they never tolerated discrimination of any kind.

Their warm charity embraced all classes of people. They aided the Indian, Negro, Spaniard, the mestizo and mulatto. Of special note is the fact that Martin assisted poor priests whose fields of labor were very trying. On my visit to Lima in 1957 my friends drove me in a comfortable car along a fine road to Callao about seven miles away. But 350 years ago Martin would make this journey over a rough road in the tropical heat. On his back would be food and other necessities for the wretched soldiers of the garrison. No doubt John often accompanied him.

The great apostolate of the Church today is the social apostolate. Here interracial action has a most important role. In application to the American Negro and other racial minorities it calls for a fostering of right social attitudes. The first is the recognition of the nature and dignity of the individual. When our citizens accept the definition of man as "a creature composed of body and soul and made to the image and likeness of God" and when they realize that the end of man is to know, love and serve God and by this means to save their immortal souls, then we have laid the solid foundation of interracial action.

It is our shame that many Catholics have developed a false attitude toward the Negro. That attitude reflects selfishness, ignorance, prejudice, cowardice and a lack of love of neighbor which is necessary for one's salvation. To correct that attitude all must see in every Negro a human being possessing an immortal soul redeemed by the blood of Christ, and the practice of justice and love should follow. That was the lesson which Martin and John gave to their contemporaries and which they offer us today.

With Martin and John as explorers it is urged that in every community white and colored men and women form friendships through which they can help to improve interracial relations and also to advance their own spirituality. Thus a white lawyer and a Negro lawyer would be seen together at community functions, at parish affairs and in other activities. At times they would pray together and attend church devotions. Similar friendships should be developed among representatives from all walks of life.

The example of Blessed Martin and John should be a source of inspiration and imitation, as well as devotion, to the faithful everywhere. To Catholics in the United States it is a challenge. How shall we respond in the sight of God and man?

Directory of United States Negro Priests

(As of June 15, 1959)

91 U. S. Negro Priests — 78 in the U. S. — 13 in Foreign Work
Compiled by Rev. Carlos A. Lewis, S.V.D. Revised May 1, 1959
by Rev. H. Singleton, S.V.D.

The accompanying list is a periodical feature of ST. AUGUSTINE'S CATHOLIC MESSENGER. It was originated by Father Clarence J. Howard, S.V.D., former editor, in May, 1950. At that time there were 30 Negro priests laboring in the U. S., six in foreign fields and one was studying abroad. The second list, arranged by Father Robert E. Pung, S.V.D., later editor of the CATHOLIC MESSENGER, appeared in January, 1953. It showed 53 Negro priests working in the U. S. and nine in the foreign missions. A third list was compiled in 1957 by Rev. Carlos A. Lewis, S.V.D., contributing editor, which revealed 62 Negro priests working in the U. S. and 11 in the foreign fields. The present directory finds there are 91 U. S. Negro priests, 78 laboring at home and 13 abroad!

Since 1950 the number of U. S. colored priests (laboring at home and abroad) has jumped from 37 to 91, *an increase of very nearly 150% in only nine years!* One of these priests is a Bishop, the Most Rev. Joseph O. Bowers, S.V.D., D.D., J.C.L., Bishop of Accra, Ghana, West Africa.

Of these 91 priests, 31 are members of the Divine Word Missionaries (S.V.D.) who made nearly all their studies at St. Augustine's Seminary, home of the CATHOLIC MESSENGER, in Bay Saint Louis, Mississippi. Of the remaining 60, 21 (the names preceded by an asterisk) received part of their training at St. Augustine's Seminary. Thus, 52, or more than 57% of these U. S. priests, are former students of our Divine Word Seminary in Bay Saint Louis.

Besides the 31 Divine Word Missionary priests, 30 other colored priests belong to religious orders and congregations: Order of St. Benedict (O.S.B.), 12; Congregation of the Holy Ghost (C.S.Sp.), 4; Society of St. Joseph (S.S.J.), 3; Society of St. Edmund (S.S.E.), 2; Order of Friars Minor Conventional (Franciscans—O.F.M. Conv.), 2; Blessed Sacrament Fathers (S.S.S.), 2; Clarettians or Missionary Sons of the Immaculate Heart of Mary (C.M.F.), 1; Priests of the Sacred Heart of Jesus (S.C.J.), 1; Congregation of the Most Holy Redeemer (C.Ss.R.), 1; White Fathers (W.F.), 1; Maryknoll Missionaries (M.M.), 1. Thus two-thirds of the 91 U. S. Negro priests are members of religious orders or congregations.

Diocesan priests number 30. In our list the diocesan priests are those who do not have the initials of an order after their name.

A few of these 91 priests are not American citizens, but they are included in our directory either because they are actually working in the U. S., or (in the case of those working in the foreign missions) because they were trained in the U. S. and are affiliated with the American branch of a religious order. Not included in this list, but worthy of mention here, are a few native Negro priests of Jamaica, West Indies, members of the Jesuit order, who were trained at Weston, Mass.

The year of ordination of each priest is given in parenthesis.

Readers who wish more detailed information about the U. S. Negro priests who were ordained before 1954 may consult *God's Men of Color*, an interesting book written by Father Albert S. Foley, S.J., Ph.D., and published by Farrar, Straus & Co., N. Y. (Do not order the book through ST. AUGUSTINE'S CATHOLIC MESSENGER.)

I. NEGRO PRIESTS NOW WORKING IN THE UNITED STATES

The Reverends:

1. Adams, William, S.V.D., Divine Word Seminary — "Marygrove", Arlington, California. (1946)
2. *Allen, Philip, Diocese of Wichita, Kan. (1958)
3. Anderson, Moses, S.S.E., St. Edmund's Seminary, Burlington, Vt. (1958)
4. *Anderson, Warren, Archdiocese of Omaha, Nebr. (Chaplain, USAF). (1952)
5. Ball, Chester, S.S.J., St. Theresa Church, Crowley, La. (1941)
6. Bertrand, Joseph, C.Ss.R., Mt. St. Alphonsus Seminary, Esopus, N. Y. (1955)
7. Boucree, Thaddeus, S.V.D., Rosary Mission, Hattiesburg, Miss.: (1952)
8. Bourges, Anthony, S.V.D., Notre Dame Church, St. Martinville, La. (1934)
9. Bowman, John W., S.V.D., St. Rose Church, Bay Saint Louis, Miss. (1939)
10. Brown, Theophil, O.S.B., St. John's Abbey, Collegeville, Minn. (1956)
11. *Butler, Paul, Diocese of Trenton, N. J. (1945)
12. Carter, Peter, Diocese of Buffalo, N. Y. (1951)
13. *Clarke, Aloysius Roland, O.S.B., St. John's Abbey, Collegeville, Minn. (1959)
14. Clemens, George H., Archdiocese of Chicago, Ill. (1957)
15. Clinch, Columban, O.S.B., St. Benedict's Abbey, Atchison, Kan. (1955)
16. Cunningham, Leonard, C.S.Sp., Holy Ghost Church, Detroit, Mich. (1950)
17. Dauphine, John, S.V.D., Immaculate Heart of Mary Church, Lafayette, La. (1939)
18. Davis, Cyprian, O.S.B., St. Meinrad Abbey, St. Meinrad, Ind. (1956)
19. DuKette, Norman, Diocese of Lansing, Mich. (1926)
20. Ennette, Rawlin, S.S.J., St. Joseph Seminary, Washington, D. C. (1959)
21. *Faustina, John, Diocese of Gallup, N. Mex. (1947)
22. Figaro, Egbert, C.S.Sp., Holy Ghost Fathers' Seminary, Ann Arbor, Mich. (1951)



Father Matthew Christmann, S.V.D. (†1929) founded St. Augustine's Seminary in 1920 for the express purpose of increasing the number of U. S. Negro priests. He is the one man to whom traces back credit for inaugurating the growth of today's U. S. colored priests.



His Excellency, Most Rev.
Bishop Joseph Oliver Bowers, S.V.D., D.D.

(As of June 15, 1959)

The accompanying list is a periodical feature of ST. AUGUSTINE'S CATHOLIC MESSENGER. It was originated by Father Clarence J. Howard, S.V.D., former editor, in May, 1950. At that time there were 30 Negro priests laboring in the U. S., six in foreign fields and one was studying abroad. The second list, arranged by Father Robert E. Pung, S.V.D., later editor of the CATHOLIC MESSENGER, appeared in January, 1953. It showed 53 Negro priests working in the U. S. and nine in the foreign missions. A third list was compiled in 1957 by Rev. Carlos A. Lewis, S.V.D., contributing editor, which revealed 62 Negro priests working in the U. S. and 11 in the foreign fields. The present directory finds there are 91 U. S. Negro priests, 78 laboring at home and 13 abroad!

Since 1950 the number of U. S. colored priests (laboring at home and abroad) has jumped from 37 to 91, *an increase of very nearly 150% in only nine years!* One of these priests is a Bishop, the Most Rev. Joseph O. Bowers, S.V.D., D.D., J.C.L., Bishop of Accra, Ghana, West Africa.

Of these 91 priests, 31 are members of the Divine Word Missionaries (S.V.D.) who made nearly all their studies at St. Augustine's Seminary, home of the CATHOLIC MESSENGER, in Bay Saint Louis, Mississippi. Of the remaining 60, 21 (the names preceded by an asterisk) received part of their training at St. Augustine's Seminary. Thus, 52, or more than 57% of these U. S. priests, are former students of our Divine Word Seminary in Bay Saint Louis.

Besides the 31 Divine Word Missionary priests, 30 other colored priests belong to religious orders and congregations: Order of St. Benedict (O.S.B.), 12; Congregation of the Holy Ghost (C.S.Sp.), 4; Society of St. Joseph (S.S.J.), 3; Society of St. Edmund (S.S.E.), 2; Order of Friars Minor Conventual (Franciscans—O.F.M. Conv.), 2; Blessed Sacrament Fathers (S.S.S.), 2; Claretians or Missionary Sons of the Immaculate Heart of Mary (C.M.F.), 1; Priests of the Sacred Heart of Jesus (S.C.J.), 1; Congregation of the Most Holy Redeemer (C.Ss.R.), 1; White Fathers (W.F.), 1; Maryknoll Missionaries (M.M.), 1. Thus two-thirds of the 91 U. S. Negro priests are members of religious orders or congregations.

Diocesan priests number 30. In our list the diocesan priests are those who do not have the initials of an order after their name.

A few of these 91 priests are not American citizens, but they are included in our directory either because they are actually working in the U. S., or (in the case of those working in the foreign missions) because they were trained in the U. S. and are affiliated with the American branch of a religious order. Not included in this list, but worthy of mention here, are a few native Negro priests of Jamaica, West Indies, members of the Jesuit order, who were trained at Weston, Mass.

The year of ordination of each priest is given in parenthesis.

Readers who wish more detailed information about the U. S. Negro priests who were ordained before 1954 may consult *God's Men of Color*, an interesting book written by Father Albert S. Foley, S.J., Ph.D., and published by Farrar, Straus & Co., N. Y. (Do not order the book through ST. AUGUSTINE'S CATHOLIC MESSENGER.)

The Reverends:

1. Adams, William, S.V.D., Divine Word Seminary — "Marygrove", Arlington, California. (1946)
2. *Allen, Philip, Diocese of Wichita, Kan. (1958)
3. Anderson, Moses, S.S.E., St. Edmund's Seminary, Burlington, Vt. (1958)
4. *Anderson, Warren, Archdiocese of Omaha, Nebr. (Chaplain, USAF). (1952)
5. Ball, Chester, S.S.J., St. Theresa Church, Crowley, La. (1941)
6. Bertrand, Joseph, C.Ss.R., Mt. St. Alphonsus Seminary, Esopus, N. Y. (1955)
7. Boucree, Thaddeus, S.V.D., Rosary Mission, Hattiesburg, Miss.: (1952)
8. Bourges, Anthony, S.V.D., Notre Dame Church, St. Martinville, La. (1934)
9. Bowman, John W., S.V.D., St. Rose Church, Bay Saint Louis, Miss. (1939)
10. Brown, Theophil, O.S.B., St. John's Abbey, Collegeville, Minn. (1956)
11. *Butler, Paul, Diocese of Trenton, N. J. (1945)
12. Carter, Peter, Diocese of Buffalo, N. Y. (1951)
13. *Clarke, Aloysius Roland, O.S.B., St. John's Abbey, Collegeville, Minn. (1959)
14. Clemens, George H., Archdiocese of Chicago, Ill. (1957)
15. Clinch, Columban, O.S.B., St. Benedict's Abbey, Atchison, Kan. (1955)
16. Cunningham, Leonard, C.S.Sp., Holy Ghost Church, Detroit, Mich. (1950)
17. Dauphine, John, S.V.D., Immaculate Heart of Mary Church, Lafayette, La. (1939)
18. Davis, Cyprian, O.S.B., St. Meinrad Abbey, St. Meinrad, Ind. (1956)
19. DuKette, Norman, Diocese of Lansing, Mich. (1926)
20. Ennette, Rawlin, S.S.J., St. Joseph Seminary, Washington, D. C. (1959)
21. Faustina, John, Diocese of Gallup, N. Mex. (1947)
22. Figaro, Egbert, C.S.Sp., Holy Ghost Fathers' Seminary, Ann Arbor, Mich. (1951)



Father Matthew Christmann, S.V.D. (†1929) founded St. Augustine's Seminary in 1920 for the express purpose of increasing the number of U. S. Negro priests. He is the one man to whom traces back credit for inaugurating the growth of today's U. S. colored priests.



His Excellency, Most Rev.
Bishop Joseph Oliver Bowers, S.V.D., D.D.

23. Figaro, Mark, S.V.D., Christ the King Church, Jackson, Miss. (1949)
24. Francis, Joseph, S.V.D., Holy Rosary Institute, Lafayette, La. (1950)
25. Francis, Paul, (Diocese of Belize, British Honduras), St. Charles Borromeo Church, New York City (1941)
26. Glover, Francis, W.F., White Fathers' House of Studies, Washington, D. C. (1937)
27. Gopaul, Paul, S.S.E., St. Michael's College, Winooski Park, Vt. (1952)
28. Guidry, Joseph, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1957)
29. Grau, William, Diocese of Buffalo, N. Y. (1934)
30. *Hadden, Thomas P., Diocese of Raleigh, N. C. (1958)
31. Henry, Vincent de Paul M., O.F.M. Conv., Franciscan Monastery, Washington, D. C. (1958)
32. Hicks, Eugene, Archdiocese of New York. (1952)
33. Howard, Clarence, S.V.D., Divine Word Seminary — "Marygrove", Arlington, Calif. (1937)
34. Howze, Joseph Lawson, Diocese of Raleigh, N. C. (1959)
35. *Jones, Thomas, Diocese of Trenton, N. J. (1945)
36. Joyner, John, C.S.Sp., St. Mary's Seminary, Ferndale, Norwalk, Conn. (1957)
37. King, William, C.M.F., Claretian Theological Seminary, Calabasas, Calif. (1955)
38. LaBauve, John, S.V.D., St. Gabriel's Mission, Mound Bayou, Miss. (1951)
39. Lambert, Rollins, Archdiocese of Chicago, Ill. (1949)
40. *Lane, William, Diocese of Dallas, Tex. (1933)
41. *LeDoux, Louis, Diocese of Lafayette, La. (Chaplain, USAF) (1952)
42. LeDoux, Jerome, S.V.D., Divine Word College, Rome, Italy. (1957)
43. Lewis, Carlos, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1949)
44. Lewis, Gerald, S.V.D., St. Mary's Church, Vicksburg, Miss. (1952)
45. Logan, Charles, Archdiocese of Los Angeles. (1933)
46. *Marin, Philip, (Diocese of Belize, Br. Honduras), Assumption Church, Pueblo, Colo. (1934)
47. Martin, Leander, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1941)
48. McKnight, Albert, C.S.Sp., Our Lady of Lourdes Church, Abbeville, La. (1952)
49. Mosley, James, Diocese of Portland, Maine. (1950)
50. Muschette, Emilian, O.S.B., St. Maur's Priory, South Union, Ky. (1958)
51. Nadine, Jerome E., Diocese of Brooklyn. (1958)
52. Nearon, Joseph Roy, S.S.S., St. Joseph Seminary, Cleveland, Ohio. (1958)
53. Oliver, William, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1958)
54. Olivier, Leonard J., S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1951)
55. *Osborne, Aubry, Archdiocese of New Orleans. (1953)
56. *Patterson, Bernardin, O.S.B., St. Maur's Priory, South Union, Ky. (1953)
57. Perry, Harold Robert, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1944)
58. *Pittman, Robert S., S.S.S., St. Joseph Seminary, Cleveland, Ohio. (1958)
59. *Porter, Herman, S.C.J., Divine Heart Seminary, Donaldson, Ind. (1947)
60. Rivers, Clarence, Archdiocese of Cincinnati. (1956)
61. Robinson, Fisher, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1958)
62. Rodgers, Leslie, M.M., Maryknoll Seminary, Maryknoll, N. Y. (1959)
63. Rodgers, William, Diocese of Brooklyn. (1949)
64. Rousseve, Maurice, S.V.D., St. Joseph's Church, Broussard, La. (1934)
65. Salmon, Harold, Archdiocese of New York. (1956)
66. *Sayles, Bartholomew, O.S.B., St. John's Abbey, Collegeville, Minn. (1948)
67. Shaw, Marion, O.S.B., St. Maur's Priory, South Union, Ky. (1948)
68. *Shepherd, Harvey, O.S.B., St. Maur's Priory, South Union, Ky. (1948)
69. *Simpson, Allen, Diocese of Youngstown, Ohio. (1948)
70. Singleton, Hubert D., S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1953)

71. Tarlton, Gilbert, O.S.B., St. John's Abbey, Collegeville, Minn. (1955)
72. *Thompson, August, Diocese of Alexandria, La. (1957)
73. Thorne, Vance Z., S.V.D., St. Leo's Church, Los Angeles, Calif. (1953)
74. Toussaint, Jean, Diocese of Lafayette, La.
75. Verrett, Joseph, S.S.J., St. Augustine's High School, New Orleans, La. (1955)
76. Wade, Francis, S.V.D., Immaculate Heart of Mary Church, Lafayette, La. (1934)
77. Williams, Maxim, S.V.D., St. Joseph's Church, Elton, La. (1941)
78. Winters, Arthur, S.V.D., St. Augustine's Seminary, Bay Saint Louis, Miss. (1945)

II. NEGRO PRIESTS FROM THE UNITED STATES NOW WORKING IN FOREIGN COUNTRIES

1. †The Most Rev. Joseph O. Bowers, S.V.D., Bishop of Accra, Ghana, West Africa. (Ord. 1939; Cons. 1953)

The Reverends:

2. Guidry, Raymond, S.V.D., Diocese of Accra, Ghana, West Africa. (1957)
3. Jackson, Charles, Diocese of Fort-de-France, Martinique, French West Indies. (1955)
4. *Jones, Theldon, Archdiocese of Port-of-Spain, Trinidad. (1935)
5. McCall, Aidan, O.S.B., Vicariate of the Bahama Islands. (1954)
6. *Meyer, Prosper, O.S.B., Vicariate of the Bahama Islands. (1947)
7. *Murphy, Max, Archdiocese of Port-of-Spain, Trinidad. (1934)
8. Powell, Elmer S., S.V.D., Divine Word Generalate, Rome, Italy. (1955)
9. Thornton, Lawrence, S.V.D., Diocese of Accra, Ghana, West Africa. (1954)
10. Ward, Martin de Porres, O.F.M. Conv., Archdiocese of Rio de Janeiro, Brazil. (1955)
11. Washington, Curtis, S.V.D., Diocese of Accra, Ghana, West Africa. (1949)
12. Wilson, George, S.V.D., Diocese of Accra, Ghana, West Africa. (1941)

13. Winters, Richard, S.V.D., Apostolic Prefecture of Kenge, Belgian Congo. (1941)

N.B. Corrections of and additions to this director of U. S. Negro priests will be gratefully received.—The Compiler.

NEGRO PRIEST-BROTHERS ORDAINED IN THE UNITED STATES IN RECENT YEARS

With the ordination of Father Jerome LeDoux, S.V.D. on May 11, 1957 at St. Augustine's Seminary, Bay Saint Louis, Miss., there are now three sets of Negro priests, blood brothers, who have been ordained in the U. S. in recent years. They are: Rev. Richard Winters, S.V.D. (1941) and Rev. Arthur Winters, S.V.D. (1945), both of Pleasantville, New Jersey; Rev. Carlos Lewis, S.V.D. (1949) and Rev. Gerald Lewis, S.V.D. (1952), both originally from the Panama Canal Zone; Rev. Louis V. LeDoux (1952) and Rev. Jerome LeDoux, S.V.D. (1957), both of Lake Charles, Louisiana.

DIOCESAN PRIESTS

As a further point of observation it is to be noticed that the U. S. colored priests are attached to the following dioceses in this numerically descending order:

U. S. DIOCESES

New York Archdiocese—3
 Chicago Archdiocese—2
 Lafayette, La. Diocese—2
 Raleigh, N. C. Diocese—2
 Trenton, N. J. Diocese—2
 Brooklyn, N. Y. Diocese—2
 Buffalo, N. Y. Diocese—2
 Los Angeles Archdiocese—1
 Pueblo, Colo. Diocese—1
 Wichita, Kan. Diocese—1
 Alexandria, La. Diocese—1
 New Orleans, La. Archdiocese—1
 Portland, Me. Diocese—1
 Lansing, Mich. Diocese—1
 Omaha, Nebr. Archdiocese—1
 Gallup, N. Mex. Diocese—1
 Cincinnati, Ohio Diocese—1
 Youngstown, Ohio Diocese—1
 Dallas-Fort Worth, Tex. Diocese—1

FOREIGN DIOCESES

Port-of-Spain, Trinidad Diocese—2
 Fort-de-France, Martinique Diocese—1



Rev. Norman DuKette was ordained in 1926. He is the earliest ordained of today's colored priests.



Rev. August Thompson of the Alexandria, La. Diocese.



Father Elmer Powell, S.V.D. and Father Jerome LeDoux, S.V.D. atop St. Peter's Basilica in Rome.



Rev. Rawlin B. Ennette, S.S.J.

FR. ENNETTE, NEW COLORED PRIEST

The Rev. Rawlin B. Ennette, S.S.J. was ordained on June 6, 1959 at the Shrine of the Immaculate Conception in Washington, D. C. Father Ennette is a member of the Josephite Order, the third Negro priest to be counted today among the Josephites whose special field of labor is the conversion of the American Negro.

The new parish priest is of Sacred Heart Parish in Port Arthur, Texas. His parents are Mr. and Mrs. Jules Ennette of Port Arthur.

In September, 1948 he entered the minor seminary of the Josephite Fathers at Newburgh, New York. In August, 1952 he entered the novitiate and on August 12, 1953 became a professed member of the Josephite Order and thereby was pledged to work among people of his own race.

This magazine seeks information about all U. S. Negro priests.

Please let us know:

1. Name and address of any U. S. Negro priest active in the U. S. or elsewhere and missing from the directory which begins on page 168 of this issue.
2. Name and address of any U. S. Negro scholastic to be ordained within the coming 12 months. Thanks.

—the Editor



Help Complete a Scholarship (Burse)

A Scholarship (or Burse) of \$5,000, when invested, will support a future missionary until his training is complete. Then this same scholarship will be applied to another future missionary, and another, generation after generation.

Won't you please help us to complete scholarships so that worthy boys can reach their lofty goal, the missionary career?

INCOMPLETE SCHOLARSHIPS

DIVINE WORD SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

BURSES:	Received	Total	Need
Blessed Martin de Porres	\$ 44.25	\$4,613.96	\$ 386.04
St. Joseph	-----	3,134.50	1,865.50
St. Jude	16.00	2,263.50	2,736.50
Our Lady of Fatima	15.00	1,759.00	3,241.00
Little Flower IV	-----	1,294.25	3,705.75
Holy Ghost	6.00	1,098.15	3,901.85
St. Mathias	-----	876.50	4,123.50
St. Elizabeth	1.00	592.00	4,408.00
Our Lady of Sorrows	2.00	582.76	4,417.24
St. Madeline Sophie Barat	-----	499.50	4,500.50
St. Martha	1.00	369.00	4,631.00
Our Lady of Peace	2.00	40.00	4,960.00

DIVINE WORD SEMINARY, ARLINGTON, CALIFORNIA

	Received	Total	Need
Little Flower	\$ 20.00	\$3,706.50	\$1,293.50
Sacred Heart	-----	1,004.00	3,996.00
St. Anthony	41.00	475.00	4,525.00
St. Joseph	-----	221.50	4,778.50
St. Jude	11.00	216.00	4,784.00
Holy Spirit	2.00	82.25	4,917.75
Our Lady of Fatima	-----	82.00	4,918.00
Blessed Martin de Porres	102.00	147.00	4,853.00
St. Martha	-----	10.00	4,990.00
Our Lady of Lourdes	20.27	728.87	4,271.13
Sr. Philomena	-----	10.00	4,990.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply missionaries to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priests sons or brothers for all time.

Dear Father Hunter:

I wish to assure you of my prayers and sacrifices for the training of worthy young boys for the missionary career. Please accept my offering of \$ _____ towards the completion of your _____ scholarship for your seminary in _____

Name _____

Address _____

City _____ Zone _____ State _____

Send your contributions to: Father Hunter, S.V.D., Provincial
Bay St. Louis, Mississippi



Rev. Norman DuKette was ordained in 1926. He is the earliest ordained of today's colored priests.



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—the Editor



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Father Elmer Powell, S.V.D. and Father Jerome LeDoux, S.V.D. atop St. Peter's Basilica in Rome.



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**Send your contributions to: Father Hunter, S.V.D., Provincial
Bay St. Louis, Mississippi**

"Marygrove's"

New Buildings Are Dedicated

★ New Divine Word Seminary

★ At Arlington, California

Readers of ST. AUGUSTINE'S CATHOLIC MESSENGER are by now familiar with the fact that its publishers, the Divine Word Missionaries of Bay Saint Louis, Mississippi, recently founded a new seminary at Arlington, California which they call "Marygrove". For more than a year the CATHOLIC MESSENGER urged its readers to help erect needed buildings for the seminary. Our readers will be glad to know that "Marygrove" dedicated its new buildings on April 19, 1959 with great celebration. To familiarize our newer readers with the whole story of "Marygrove" and to report the recent dedication we reprint with adaptations the story which appeared on April 16 in the *Southern Cross*, the San Diego diocesan weekly.

—the Editor

* * * *

"Less than three years ago three priests and a Brother took up residence near Arlington, Calif. in the former Willits J. Hole granite mansion erected on a clearing where the citrus groves meet the La Sierra foothills. In nature's lush setting, where peaches, olives, figs, avocados, persimmons, and berries ripen in abundance, the Divine Word Missionaries from Bay Saint Louis, Mississippi, under the guidance of their southern provincial, Very Rev. Robert E. Pung, S.V.D., set about establishing a junior seminary.

"This Sunday, April 19, 1959, Most Rev. Bishop Buddy, S.T.D., of the San Diego Diocese in which the seminary is located, will bless the massive old mansion, now serving as the seminary's faculty house, with its huge ballroom which has been transformed into a chapel. Also, he will bless two new buildings that have been constructed by the Divine Word Missionaries since their coming to Arlington. One is a building which houses the Divine Word Brothers assigned to the semi-

nary and which was constructed by the Divine Word Missionaries themselves through the ingenuity and skill of their Brother Stillfried, S.V.D. and their scholastics, Frater Edwin Geers, S.V.D. and Frater Francis Shigo, S.V.D. The other building to be



Bishop Charles Francis Buddy, S.T.D., Ph.D. of the San Diego Diocese addresses those gathered for the blessings of "Marygrove's" buildings. The new seminary lies within his diocese.

blessed is the modern double level classroom and dormitory structure which houses the student body.

"Assisting the Bishop will be Very Rev. Robert C. Hunter, S.V.D. present head or provincial of the Divine Word Missionaries' southern province. Rev. Edwin Banach, O.F.M. Conv., pastor of Queen of Angels Parish in Arlington will serve as deacon, and Rev. Maurice J. Bora, O.F.M. Conv., pastor of St. Thomas Parish in Arlington, will be sub-deacon. The sermon will be preached by Rt. Rev. Msgr. Matthew J. Thompson, pastor of St. Edward Parish in Corona, Calif. Rev. Clarence J. Howard, S.V.D., of the seminary's faculty, will act as master of ceremonies.

"Last September thirty-seven students began sophomore and freshman classes at the junior seminary where eight Fathers and four Brothers now are stationed.

"We hope to have our full four-year program in operation within two years," said Very Rev. Christian L. Baker, S.V.D. who came from the Divine Word Missionaries' southern headquarters at Bay Saint Louis, Mississippi in 1957 to assume charge of the new seminary.

"One priest, Father Richard Graham, S.V.D., spends full time on the vocation recruiting program and is in charge of the seminary sponsored Future Priest Club.

"The modern exterior of the new students' building features stone veneering and a giant grill work. The two-story main section includes the spacious dormitory, a recreation room, music rooms, library, and sun deck on the top floor, which is on a ground level with the one-story classroom wing. Below is the dining room, kitchen, parlors, and quarters for the two priests who have charge over the students.

"The 17-inch thick granite walls of the faculty house date back to 1913 when the mansion was built by its former owner, Willits J. Hole.

"With its terraced grounds enhanced by goldfish ponds, greenery and rose bushes, the mansion's hillside site provides a sweeping view of the countryside. The grounds also include a garage, barbecue facilities, swimming pool, tennis court, and picnic area.

"Boys who are graduated from 'Marygrove' will continue studies at the Divine Word Missionaries' college near Boston, and receive spiritual training afterwards at Conesus, N. Y. Ordination at either of the Divine Word Missionaries' two major seminaries (at Bay Saint Louis, Mississippi and Techny, Illinois) will be followed by assignment to teach or work in the home or foreign missions.

"In the U. S. the Divine Word Missionaries conduct nine junior seminaries through which boys of high school age are recruited and prepared for higher studies in the Order's two U. S. major seminaries. Of the nine junior seminaries, 'Marygrove' is the latest opened and perhaps the most modern.

"Following the dedication ceremonies a banquet will be served to the clergy in the dining room. Lay persons arriving early to tour the grounds will be served refreshments at the picnic area.

"The sixty acres of school grounds were purchased in March, 1956. The school opened in September, 1957, with 10 students using a temporary building. Last fall thirty-five students enrolled for the seminary's second year. The school expects an eventual enrollment of from 100 to 125. The four-year course at 'Marygrove' corresponds to the regular high school classical course, with the addition of several theological classes.

"Ten of the present students are from the area of Riverside, Calif. All of the rest are Californians with the exception of two boys from New Mexico. The seminary expects eventually to draw recruits from throughout the western United States."

"Marygrove's"

New Buildings Are Dedicated

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* * * *

"Less than three years ago three priests and a Brother took up residence near Arlington, Calif. in the former Willits J. Hole granite mansion erected on a clearing where the citrus groves meet the La Sierra foothills. In nature's lush setting, where peaches, olives, figs, avocados, persimmons, and berries ripen in abundance, the Divine Word Missionaries from Bay Saint Louis, Mississippi, under the guidance of their southern provincial, Very Rev. Robert E. Pung, S.V.D., set about establishing a junior seminary.

"This Sunday, April 19, 1959, Most Rev. Bishop Buddy, S.T.D., of the San Diego Diocese in which the seminary is located, will bless the massive old mansion, now serving as the seminary's faculty house, with its huge ballroom which has been transformed into a chapel. Also, he will bless two new buildings that have been constructed by the Divine Word Missionaries since their coming to Arlington. One is a building which houses the Divine Word Brothers assigned to the semi-

nary and which was constructed by the Divine Word Missionaries themselves through the ingenuity and skill of their Brother Stillfried, S.V.D. and their scholastics, Frater Edwin Geers, S.V.D. and Frater Francis Shigo, S.V.D. The other building to be



Bishop Charles Francis Buddy, S.T.D., Ph.D. of the San Diego Diocese addresses those gathered for the blessings of "Marygrove's" buildings. The new seminary lies within his diocese.

blessed is the modern double level classroom and dormitory structure which houses the student body.

"Assisting the Bishop will be Very Rev. Robert C. Hunter, S.V.D. present head or provincial of the Divine Word Missionaries' southern province. Rev. Edwin Banach, O.F.M. Conv., pastor of Queen of Angels Parish in Arlington will serve as deacon, and Rev. Maurice J. Bora, O.F.M. Conv., pastor of St. Thomas Parish in Arlington, will be sub-deacon. The sermon will be preached by Rt. Rev. Msgr. Matthew J. Thompson, pastor of St. Edward Parish in Corona, Calif. Rev. Clarence J. Howard, S.V.D., of the seminary's faculty, will act as master of ceremonies.

"Last September thirty-seven students began sophomore and freshman classes at the junior seminary where eight Fathers and four Brothers now are stationed.

"We hope to have our full four-year program in operation within two years," said Very Rev. Christian L. Baker, S.V.D. who came from the Divine Word Missionaries' southern headquarters at Bay Saint Louis, Mississippi in 1957 to assume charge of the new seminary.

"One priest, Father Richard Graham, S.V.D., spends full time on the vocation recruiting program and is in charge of the seminary sponsored Future Priest Club.

"The modern exterior of the new students' building features stone veneering and a giant grill work. The two-story main section includes the spacious dormitory, a recreation room, music rooms, library, and sun deck on the top floor, which is on a ground level with the one-story classroom wing. Below is the dining room, kitchen, parlors, and quarters for the two priests who have charge over the students.

"The 17-inch thick granite walls of the faculty house date back to 1913 when the mansion was built by its former owner. Willits J. Hole.

"With its terraced grounds enhanced by goldfish ponds, greenery and rose bushes, the mansion's hillside site provides a sweeping view of the countryside. The grounds also include a garage, barbecue facilities, swimming pool, tennis court, and picnic area.

"Boys who are graduated from 'Marygrove' will continue studies at the Divine Word Missionaries' college near Boston, and receive spiritual training afterwards at Conesus, N. Y. Ordination at either of the Divine Word Missionaries' two major seminaries (at Bay Saint Louis, Mississippi and Techy, Illinois) will be followed by assignment to teach or work in the home or foreign missions.

"In the U. S. the Divine Word Missionaries conduct nine junior seminaries through which boys of high school age are recruited and prepared for higher studies in the Order's two U. S. major seminaries. Of the nine junior seminaries, 'Marygrove' is the latest opened and perhaps the most modern.

"Following the dedication ceremonies a banquet will be served to the clergy in the dining room. Lay persons arriving early to tour the grounds will be served refreshments at the picnic area.

"The sixty acres of school grounds were purchased in March, 1956. The school opened in September, 1957, with 10 students using a temporary building. Last fall thirty-five students enrolled for the seminary's second year. The school expects an eventual enrollment of from 100 to 125. The four-year course at 'Marygrove' corresponds to the regular high school classical course, with the addition of several theological classes.

"Ten of the present students are from the area of Riverside, Calif. All of the rest are Californians with the exception of two boys from New Mexico. The seminary expects eventually to draw recruits from throughout the western United States."

MARYGROVE



Full-width view of the new building erected for the students at 'Marygrove'. The double level character of the building was demanded by its being constructed on a hill. It can accommodate 125 students.



At the start of the ceremonies four students of 'Marygrove' head the procession in which Knights of Columbus formed an honor guard for the Bishop.



Bishop Buddy sprinkles holy water as he walks around the students' building in the dedication ceremonies.

MARYGROVE'S BUILDINGS DEDICATED

★ *April 19, 1959 — Arlington, Calif.*

★ *Monsignor Matthew Thompson Speaks*

In his sermon at the April 19 dedication, Monsignor Matthew Thompson of Corona, Calif. splendidly declared the purpose of "Marygrove".

"The seminary is the life line of the Church. Here young men gather from all walks of life and from every race and nation. Their common determination is to be spent in bringing the grace and the love of God to as many souls as possible. This particular seminary prepares its young men for some of the most difficult assignments on earth."

"Marygrove" represents an undertaking of the Divine Word Missionaries to recruit young men in the western states for future missionary labors in this country and abroad. In all probability, therefore, many young men who will enter "Marygrove" will one day see service in the colored missions of the South. The ST. AUGUSTINE'S CATHOLIC MESSENGER applauds this newest effort of the Divine Word Missionaries to work for the spiritual good of the American Negro.

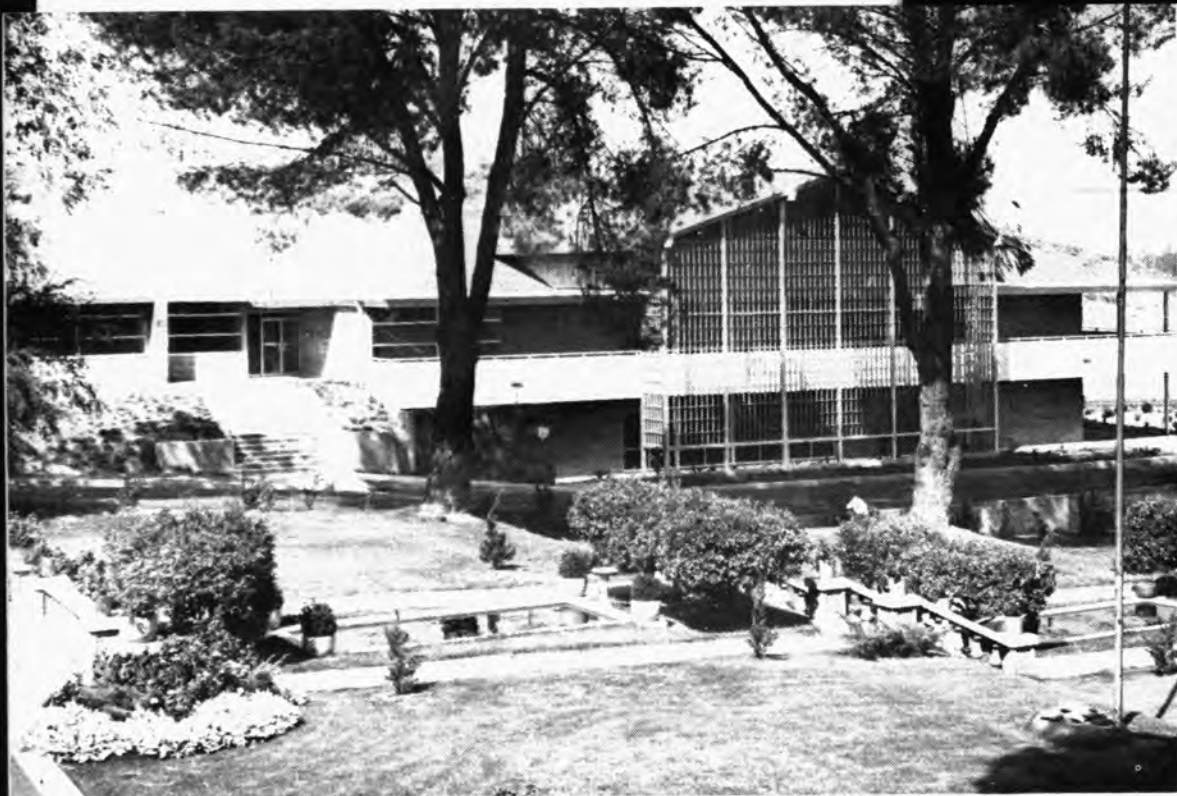


Father David Schouten, S.V.D. (center) of Chicago, Ill. is a Divine Word Missionary back in the States on leave from his mission in Ghana, West Africa. To his left is Father Vance Z. Thorne, S.V.D., a Divine Word colored priest stationed at St. Leo's Parish in Los Angeles. With them is Father Edward J. Sexton of St. Monica Parish in Santa Monica, Los Angeles, Calif. They were among the many priests attending the dedication.



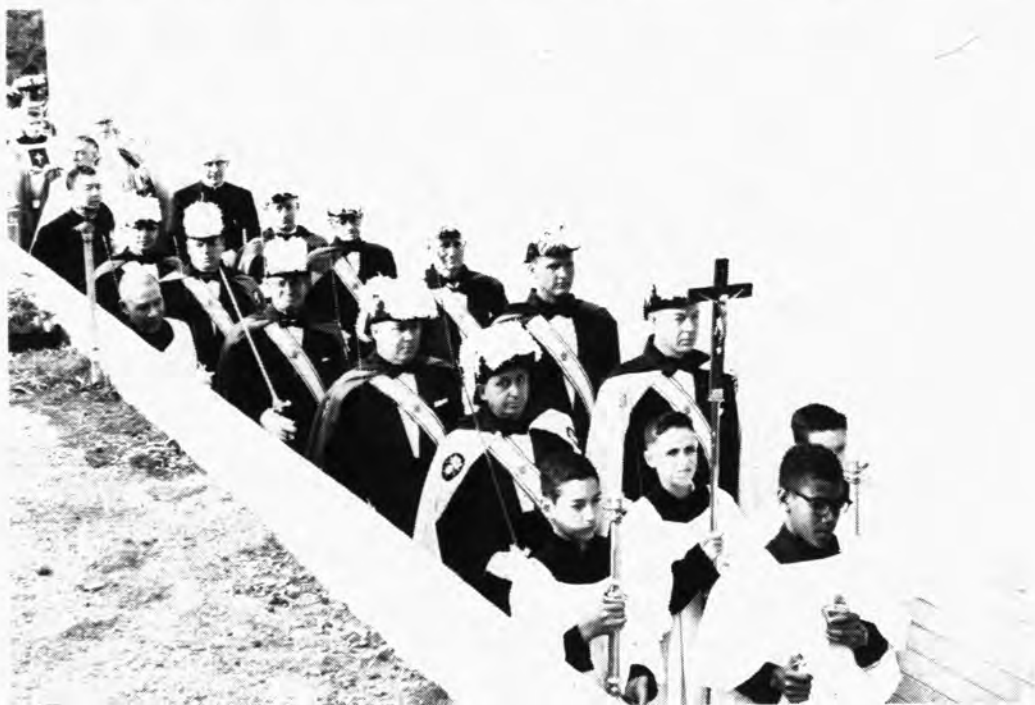
Friends of the new seminary came for the dedication ceremonies. The seminary members, under the direction of Brother Richard, S.V.D., set up accommodations for outdoor lunches.





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Pencil Sketch of Alyce

by SISTER AGATHA, S.P.

(A Nun, gives praise to one of the people to whom many parishes and most of the colored missions are deeply indebted — the self-sacrificing lay teacher.)

The first time I met her I knew that she would never be a stranger again. We Sisters had been chauffeured to our newly adopted parish for Mass and then had stayed around to meet all the people. The friendly welcome was universal and each one showed us, more in the grateful look and the warm handclasp than in words, that we had been long awaited. Our pastor was a member of the Oblates of Mary Immaculate, and he could not have done more to assure us that the scholastic year ahead would be filled with blessings and happiness. Under the patronage of Our Lady, how could it be otherwise?

Our school was soon to open and an integrated school was something of a novelty in the area. We held no illusions about the rapidity of breaking down old prejudices. As I moved among the people after Mass that first day my mind fixed itself on the great hurt Negro people must feel at being spurned merely because of their color.

My reverie was ended somewhat abruptly for Sister Marie was saying, "Sisters, this is Alyce, our kindergarten teacher." I turned and met a beautiful girl whose face broke into a captivating smile and I noticed how lovely she was with the dark, exotic beauty of her race.

Sister Mary Agatha, S.P. is a Precious Blood Sister. She is concerned with the Church for the Negro people's spiritual welfare. "A Pencil Sketch of Alyce" tells of an actual acquaintance of hers.

"Hello Sisters!", she said. "It will be a pleasure to work with you." The pleasure was not in the least one-sided, we were to learn in the march of days that followed one another in quick succession. Alyce had offered her services to Father, gratis, saying that she could do that much for the Church. But Father would not hear of it. He knew that she and her husband could hardly support their two children on his income. Then, too, they had incurred the responsibility of paying for a new home.

Behind her dancing eyes and infectious laugh, Alyce hid many heartaches. Being one of eight children, she learned early the give and take, the joys and sorrows to be shared in family life. Her parents never let them hold the common opinion of some of their colored neighbors that their race was something to be apologized for. The mother had instilled into their training an integrity that shielded them from self pity, and she encouraged them to take part in social affairs and school plays — anything that would benefit them culturally.

Even though her father held the position of janitor for their local school for some odd years, and even though it meant skimping here and there, he was adamant in the opinion that all his children should have a college education. His only recompense was that they should do something worthwhile in life. So, as the last strains of the graduation song faded away, Alyce

hurried off to a teacher's college. Only then did she face a poignant crisis which caused havoc in her soul. Religion, which she had loved since Bible School days, became an acute source of doubt to her. She could not extricate herself from the contradictions apparent in "self-interpretation" of the Bible. The longing of her soul and the strength of her inner convictions forced her to seek help elsewhere. The findings were unsatisfactory until she finally ended up in the realm of Catholic teaching. Being an avid reader with an insatiable thirst for truth, she quickly became acquainted with the contents of every available book on Catholic teaching. The outcome was inevitable and her entry into the Church was one of the happiest days of her life. As the waters of Baptism flowed over her she experienced the exultation of one who finds God.

I remember asking her later if she had married her non-Catholic husband before or after her conversion. I shall never forget her answer nor the look on her face as she answered. "I love my husband very much," she said wistfully, "but you don't think I would have married someone not of my Faith if I had been a Catholic, do you?" Often she would say, "I don't understand Catholics who hide their light under a bushel. We have all the right answers and everything that stands for happiness. We shouldn't lose one opportunity to spread this peace and joy to those less fortunate than ourselves." On the other hand, she never made herself obnoxious in spreading the Kingdom of Christ. She was an active member of the Legion of Mary and before our parochial school existed she would spend her free moments gathering together the children of the neighborhood for religious instructions. She herself taught one of the classes.

Alyce was never happier than when she was surrounded by a group of small children. When peals of laughter arose from a group on the play-

ground you could be pretty sure that Alyce would be in the midst of it. She was a born mimic and possessed the gift of being able to mimic anyone she saw. However, she always felt that this was a dubious compliment. Just watching her under fire, I learned many a lesson. She was never pugnacious or resentful in the face of prejudice against her race, as on the day a newcomer was registered for kindergarten and then was withdrawn after it was learned that Alyce was colored. She was not one to be blown about by the winds of adversity. She could meet sorrow with a quiet peace because she had found the secret of all happiness—the cross of Christ and Christ of the cross.



Typical of the lay teachers who staff many of our colored mission schools is Mrs. J. Segura of St. Benedict School at Dusan, La.

KEEP THE COLORED MISSIONS IN MIND

Will you remember our work in the Colored Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause.

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

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Along The Divine Word Mission Trail!!



Rev. August Lang,
S.V.D.



Rev. Leander Martin,
S.V.D.



Rev. Wm. Stoecke,
S.V.D.

In the editorial on page 164 of this magazine it was mentioned that about three-fourths of the Divine Word Colored Missions in the South have undertaken some kind of material improvement within the decade. Even the writer was skeptical that this observation was true, remembering that tight financial straits hamper the colored missions, particularly the Divine Word colored missions. Yet, upon investigation it turned out true. What small amount of donations trickled to the Divine Word Missionaries in the colored missions through the past decade was really put to good use. Sample some of the results:

ARKANSAS

At Pine Bluff: Father Jans erected St. Peter's gymnasium three years ago and Father Kehrer erected the parish's new rectory and instruction center last year. Father Kempinski erected an entire new plant at St. Raphael's after a disastrous fire a year ago.

At Little Rock: Father Hoelken built the new high school within the decade. At St. Augustine's in North Little Rock Father Trublowski entirely renovated the interior of the school four years ago.

MISSISSIPPI

At Vicksburg: Father Dudink built the new gymnasium three years ago. Father Kist has added several new features to it.

At Jackson: Father Thorne renovated the interior of Holy Ghost Church and School two years back, also making improvement on and around the church's exterior.

At West Jackson: Father DeBoer built an entire new mission with rectory, church, school and convent in less than a decade.

At Greenville: Father Gasper built a new grammar school last year and enlarged the gymnasium. Father O'Leary put new flooring in the gymnasium and made repairs on the convent in recent months.

At Clarksdale: Father O'Leary erected an entire new plant with church, convent and school within the decade.

At Bay Saint Louis: Father Eckert renovated the interior of the church. Father Nau erected the new grammar school. Father Bowman erected the new high school, all within the last five years.

At Mound Bayou: Father Bowman built an entire new plant within the decade including a rectory and school.

At Yazoo City: Father Stier erected a new gymnasium, made additions to the school and laid out larger recreation grounds to complete the mission solidly established there by Father DeBoer.

At Hattiesburg: Father Megan erected a new mission out of temporary structures. Father Hoefler completed and dedicated the permanent church. Father Boucree embellished the mission with the large Lourdes Grotto.

Space alone prevents a more complete account of the improvements made elsewhere in the Divine Word Missions of the South and of the men who made them. The Louisiana and Texas missions have seen many improvements within the decade. Also the California missions. Improvements were made by Father Williams at Elton, La.; Father Jans at Pointe-a-la-Hache, La.; Father Meyer at Belle Chasse, La.; Father Wade at Lafayette, La.; Father Weng at Maurice, La.; Father Bourges at St. Martinville, La.; Fathers Marusa and Gootee at Waco, Tex.; Father Waiches at Giddings, Tex.; Father Drescher at San Francisco, Calif. Among others unmentioned here. Also, at the Divine Word Seminaries in Bay Saint Louis, Mississippi and Arlington, Calif. many improvements were made within the decade by Fathers Bauer, Pung, Adams and Perry.

It becomes obvious that donations given to our Divine Word Missionaries to help in the colored missions of the South will be put to good use.



Father Mathis built this church at Myrtle Grove, La. 6 years ago.



Father Oswald built this church at Pointe-a-la-Hache, La. 8 years ago.



Father Perry built this church at Broussard, La. four years ago.



Father Windolph at Holy Rosary Institute in Lafayette, La. has erected six buildings in just over a decade.

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THE AUTHORIZED PORTRAIT OF

Pope John XXIII

Opposite is the official portrait of Our Holy Father, Pope John XXIII. ST. AUGUSTINE'S CATHOLIC MESSENGER welcomes the chance to present the portrait to its readers. It appeared for the first time in Osservatore Romano, the Vatican daily, on the Pope's name day, the Feast of St. Joseph.

* * *

Notable Dates in the Life of Pope John XXIII

Born—Angelo Guiseppe Roncalli—
November 25, 1881

Ordained, August 10, 1904

Consecrated Archbishop of Areo-
polis, March 19, 1925

Created Cardinal, January 12, 1953

Appointed Patriarch of Venice,
January 15, 1953

Elected to the Papacy, October 28,
1958

Crowned Supreme Pontiff, Novem-
ber 4, 1958

* * *

PRAYERS FOR THE SUPREME PONTIFF

O Lord, we are the millions of believers, humbly kneeling at Thy feet and begging Thee to preserve, defend and save the Sovereign Pontiff for many years. He is the Father of the great fellowship of souls and our Father as well. On this day, as on every other day, he is praying for us also, and is offering unto Thee with holy fervor the sacred Victim of love and peace.

Wherefore, O Lord, turn Thyself toward us with eyes of pity; for we are now, as it were, forgetful of ourselves and are praying above all for him. Do Thou unite our prayers with his and receive them into the bosom of Thine infinite mercy as a sweet savor of active and fruitful charity, whereby the

children are united in the Church to their Father. All that he asks of Thee this day, we too ask it of Thee in union with him.

Whether he weeps or rejoices, whether he hopes or offers himself as a victim of charity for his people, we desire to be united with him; nay more, we desire that the cry of our hearts should be made one with his. Of Thy great mercy grant, O Lord, that not one of us may be far from his mind and his heart in the hour that he prays and offers unto Thee the Sacrifice of Thy blessed Son. At the moment when our venerable High Priest, holding in his hands the very Body of Jesus Christ, shall say to the people over the chalice of benediction these words: "The peace of the Lord be with you always," grant, O Lord, that Thy sweet peace may come down upon our hearts and upon all the nations with new and manifest power. Amen.

—*The Raccolta*

O God, the Shepherd and Ruler of all Thy faithful people, mercifully look upon Thy servant, Pope John XXIII, whom Thou has chosen as the chief Shepherd to preside over Thy Church; grant him, we beseech Thee, so to edify, both by word and example, those over whom he hath charge, that he may attain unto everlasting life. together with the flock committed unto him. Through Christ our Lord. Amen.

—*Roman Missal*

INTENTIONAL SECOND EXPOSURE



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PRAYERS FOR THE SUPREME PONTIFF

O Lord, we are the millions of believers, humbly kneeling at Thy feet and begging Thee to preserve, defend and save the Sovereign Pontiff for many years. He is the Father of the great fellowship of souls and our Father as well. On this day, as on every other day, he is praying for us also, and is offering unto Thee with holy fervor the sacred Victim of love and peace.

Wherefore, O Lord, turn Thyself toward us with eyes of pity; for we are now, as it were, forgetful of ourselves and are praying above all for him. Do Thou unite our prayers with his and receive them into the bosom of Thine infinite mercy as a sweet savor of active and fruitful charity, whereby the

children are united in the Church to their Father. All that he asks of Thee this day, we too ask it of Thee in union with him.

Whether he weeps or rejoices, whether he hopes or offers himself as a victim of charity for his people, we desire to be united with him; nay more, we desire that the cry of our hearts should be made one with his. Of Thy great mercy grant, O Lord, that not one of us may be far from his mind and his heart in the hour that he prays and offers unto Thee the Sacrifice of Thy blessed Son. At the moment when our venerable High Priest, holding in his hands the very Body of Jesus Christ, shall say to the people over the chalice of benediction these words: "The peace of the Lord be with you always," grant, O Lord, that Thy sweet peace may come down upon our hearts and upon all the nations with new and manifest power. Amen.

—*The Raccolta*

O God, the Shepherd and Ruler of all Thy faithful people, mercifully look upon Thy servant, Pope John XXIII, whom Thou has chosen as the chief Shepherd to preside over Thy Church; grant him, we beseech Thee, so to edify, both by word and example, those over whom he hath charge, that he may attain unto everlasting life together with the flock committed unto him. Through Christ our Lord. Amen.

—*Roman Missal*



By FRATER THOMAS POTTS, S.V.D.

(A monthly report to our friends and alumni from the Divine Word Seminary at Bay St. Louis, Mississippi, home of the ST. AUGUSTINE CATHOLIC MESSENGER.)

Seminary Closes School Year

Here at St. Augustine's another successful school year has come to a close. Our high school students, all candidates for the priesthood, gave a good account of themselves, everything considered, in their school work. Throughout the school year, about a dozen of our fifty-one students stubbornly remained on the Prefect's scholastic honor roll, despite every attempt by our priest-teachers and Mr. Charles Henry, our lone lay teacher, to dislodge them. Frater Buttimer, S.V.D., our major seminarian who took time out from his theology course to teach here this school year, also had a hand in the dislodging attempts. But now all that is over. Our six seniors were graduated and are now ready to enter our college at Boston in September. The seniors are: Robert Antwine of Vicksburg, Miss.; John Cola of Napoleonville, La.; George Martel of Opelousas, La.; Melvin Parquet of La Place, La.; Patrick Pichon of Slidell, La.; and Nolan Winters of Lafayette, La.

We have already sung our traditional Mass of Thanksgiving at the end of the school session. The record books are closed for the school year and the students have left for their homes scattered across the southland. They will spend the summer vacation with their families and return here in September. Some of the teachers and most of the major seminarians here are packing to spend six weeks in summer school courses, ever in pursuit of

those elusive scholastic degrees. It is all a part of working and preparing to work, for Christ in the colored missions of the South.

* * *

Glimpses of "Marygrove's" Personnel

We have kept our readers too long awaiting closer glimpses of life at our new seminary at Arlington, Calif. This month we present a few of the people of "Marygrove" as the seminary there is called. First, some glad news about "Marygrove's" Brother Camillus. Then some views of yet more of the seminary's personnel.

* * *

Brother Camillus, S.V.D. — Silver Jubilee



Brother Camillus, S.V.D.

Brother Camillus Turkalj observed his twenty-fifth year as a Divine Word Missionary Brother on May 1, 1959. He is stationed at "Marygrove".

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Brother's home is in Balgaj, Yugoslavia in the Diocese of Segna. He was born in 1907 and joined the Divine Word Missionaries in 1931. In 1934 he made the first temporary profession of the three religious vows. In 1940 he pronounced his vows for life.

All of his dedicated labor for Christ has been in the domestic department of Divine Word Seminaries, mainly as a cook. In this capacity he has been employed at various Divine Word Seminaries in the U. S. Though Brother has never seen assignment in the missions he has contributed a very valuable aid to the missions by his helping to prepare young men for the home and foreign fields. The dedication he has always given to his house

and kitchen work has helped to make seminary life pleasing to many a young man starting out on the way to the missionary career. During his twenty-five years as a Brother of Christ he has served in Divine Word Seminaries at East Troy, Wisconsin; Epworth, Iowa; Techny, Illinois; Marenisco, Michigan; Bordentown, New Jersey, Perrysburg, Ohio, and now Arlington, Calif. His excellent skill as a cook is testified to by many American Divine Word Missionaries.

At his Silver Jubilee, congratulations went to Brother Camillus from all the American Divine Word Missionaries and from the staff of this magazine. Also, we presume to add, from many of its readers. *Ad multos annos!*



The three provincials of the American Divine Word Missionaries are pictured here with Father Richard Graham, S.V.D. (in car), spirited vocation recruiter for the Arlington, Calif. seminary.

High school students and Brothers at "Marygrove" gather weekly to hold their Legion of Mary meeting under the guidance of Father William Adams, S.V.D. (right).



SEMINARY

NEWS

By FRATER THOMAS POTTS, S.V.D.

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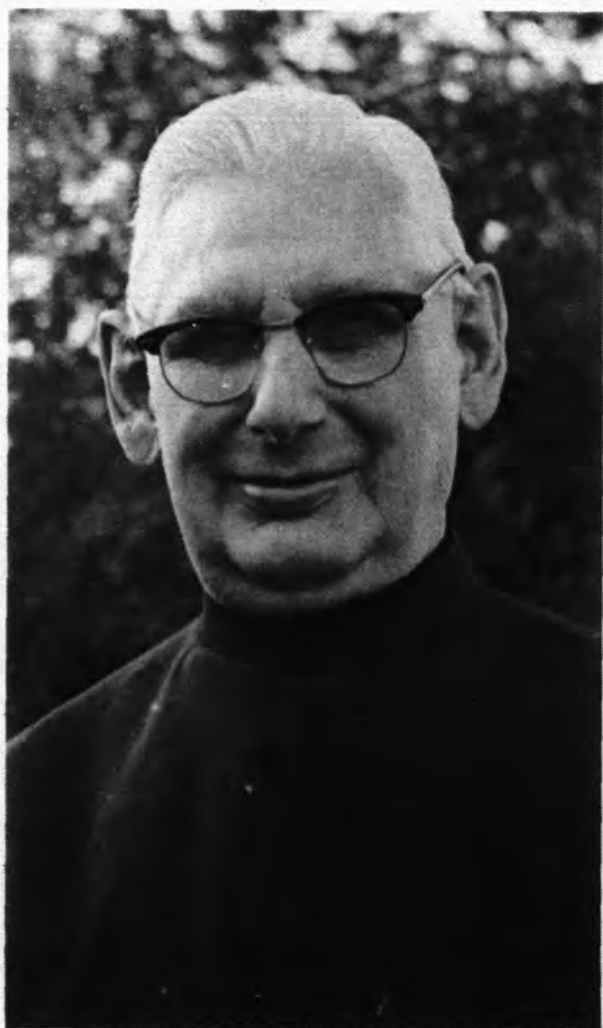
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Very Rev. Christian Lynwood Baker, S.V.D., is head of "Marygrove". Father's home is in Pittsburgh, Pa. Before moving to the new seminary at Arlington he had been stationed 26 years at St. Augustine's Seminary, home of the CATHOLIC MESSENGER. Through those years he taught Dogmatic Theology and Biology.

LAYMEN RETREATS



Father Joseph Francis, S.V.D., Divine Word Missionary 1959 Retreat Master

On the following dates retreats for laymen will be conducted this year at the Divine Word Seminary, Bay Saint Louis, Mississippi.

June 26, 27, 28 (Golden Jubilee Retreat for Knights of Peter Claver. *Only knights may attend.*)

July 3, 4, 5 July 10, 11, 12 July 17, 18, 19

July 24, 25, 26 August 14, 15, 16

For reservation or information, write to:

Laymen Retreat League
Divine Word Seminary Bay Saint Louis, Miss.



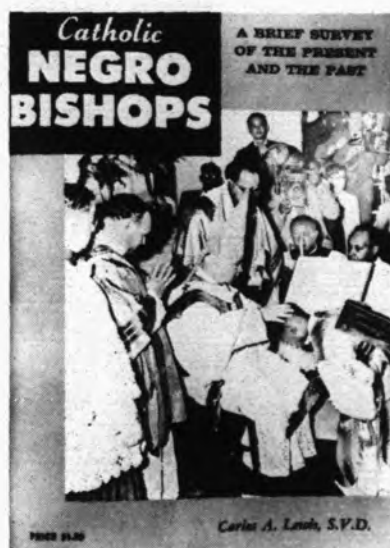
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CATHOLIC NEGRO BISHOPS

by Rev. Carlos A. Lewis, S.V.D., S.T.D.

A brief survey of all living (23) and deceased (5) Negro Bishops of the Catholic Church.

- Illustrated with a photo of each living Bishop and of most of the deceased Bishops.
- Maps showing location of ecclesiastical territories.
- Latest (1957) statistics.
- Interesting factual thumbnail sketches of each Bishop.
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- Sixty pages.

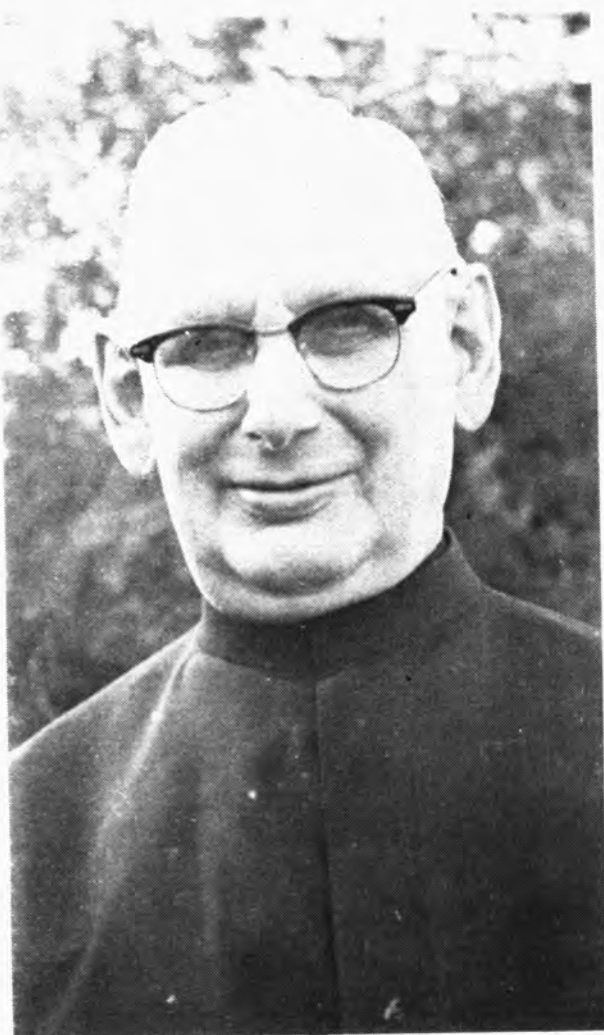
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A BRIEF SURVEY
OF THE PRESENT
AND THE PAST



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Boys' and Girls' **CORNER**

My dear Boys and Girls:

Well, here it is June and vacation time is waiting for us. This summer, I would like all my readers to join in praying for vocations. You see, some Priests, Brothers and Sisters have died this year. Their places must be filled. Because the work of preaching the Gospel and converting sinners, and administering the Sacraments and opening new mission churches and schools must keep going on.

So, during Holy Mass (and I know that you are going to Mass EVERY SUNDAY during vacation time) and right after Holy Communion (and I hope that you go to Communion OFTEN) pray that God may call generous boys and girls to become Priests, Brothers and Sisters.

If you pray hard, you will help the Seminaries and Convents to get more vocations; and in the meantime, maybe you will find out that God has given YOU a vocation, too. Who knows?

A. CORNE'S MAIL BAG

Boys and Girls from all over the country have written some very interesting things about themselves. It was work but a real pleasure to answer them all. Here are some of them:

LANA DREYER (Power, Mont.) "... Everyone in our family enjoys THE MESSENGER and I especially like BOYS' AND GIRLS' CORNER. I enclose twenty-five cents for the Colored Missions. God bless you!"

BONNIE MAYNARD (Lubbock, Texas) "I am 11 years old and in the 6th grade at M. C. Overton school. I go there because the Catholic school here only goes to the fifth grade ... I want to be a teaching sister of Saint Joseph when I'm old enough."

ALICE DE GOUW (Parkhill, Ont.) "... I like to read CHILDREN'S COR-

NER. I am in grade 7, 10 years old and enjoy attending school at Sacred Heart School in Parkhill. My teacher's name is Mother Viola ... My hobby is collecting stamps."

BARBARA ANN HINTON (Indianapolis, Ind.) "How are you, fine I hope... My birthday is on the feast of St. Gabriel, that is on March 24. I had just turned eleven. P.S. Don't forget to squeeze me in the BOYS' & GIRLS' CORNER. And God bless you all."

GRETCHEN SCHLIENTZ (Greenville, Ohio) "By a chance I happened to pick up a February issue of your magazine. Although I had never seen it before I really enjoyed it ... I would like to have a pen pal..."

JEANNE GORMAN (New York, N.Y.) "... Enclosed are some stamps to aid your missionaries. May God bless and protect you always."

MARGUERITE P. CARBONA (Stoneham, Mass.) "I am enclosing a few stamps which I hope may be of some use. I am enclosing one from Tokyo which I know is interesting."

DOTTIE WURTH (Boaz, Ky.) "... I too would like very much to have a pen-pal, especially some one from South India. I am out of school and also a Roman Catholic..."

THERESA KATHLEEN ANDRE (Port Allen, La.) "I want to thank you for judging me a winner in the 'Poetry Contest.' I was so glad ... I am going to be confirmed in May. I have chosen the name, Bernadette. My Confirmation teacher is Father Cabellero. I have enclosed a dollar for the missions."

ROBERT STANGO (Pittsburgh, Pa.) "I have written before and I won in the autobiography contest. Since I have Rheumatic Fever and am not allowed to go out I would appreciate if you would send me some names and addresses of pen-pals in foreign countries..."

MARY FRANCES DONAHOE (Folansbee, W. Va.) "... I am in the fifth grade. My birthday is February 22, George Washington's birthday, too!..."

ELAINE McCABE (Belford, N. Y.) "I'm 10 years old this month. I'm in the fifth grade. I have read many articles from your MESSENGERS which are very interesting. I am from a Catholic school called St. Patrick school. My two favorite Saints are Mary our mother and

Saint Rita. If you have any pictures please, send them to me."

JOHN P. NEE (Scranton, Pa.) "... We get the CATHOLIC MESSENGER and I read every word of it and sometimes I cut out pictures that are in it and put them in my scrapbook . . . If you have any Holy cards will you please send me some especially of the Sacred Heart and of the Blessed Virgin. I want them because I am saving for a St. Joseph Missal which I want very much . . . God bless you and keep you."

HELEN BRADY (Poughkeepsie, N.Y.) "... I am sending you some stamps for the missions. We have a mission box in school. We need two more dollars and then we will adopt a pagan baby. God bless you always."

KATHY FITTERER (Forsyth, Mont.) "... I enjoy your BOYS' AND GIRLS' CORNER. It's fun to read poems and letters of people you don't know."

CHRISTINE ALEKSINSKI (Great Falls, Mont.) "I have been getting the MESSENGER since January and I like it very much. I am writing this letter because I have nothing to do while I've got a cold . . . I'm enclosing 10 cents to help complete a burse in St. Augustine for the "Little Flower IV Cathedral."

MARGARET MARY WHITFORD (Fond du Lac, Wisc.) "... I collect holy cards & prayer leaflets too. I've got something close to 850 or 900 of them. God bless you and all you undertake."

A hearty THANK YOU to all you youngsters who wrote, sent stamps, or offerings for our work. I am always glad to hear from you, and pray for you as often as I answer letters. May God bless and keep you always.

POETRY CONTEST

Poets are springing up all over the country. Their poems are coming in the mail every day. The main rule is that ALL POEMS MUST BE ORIGINAL, that means POEMS MUST BE ONLY THOSE MADE UP BY THE BOY OR GIRL WHO SENDS THEM IN. Don't write out some poem you learned in school or read in a book.

For this month's winners, we take the senior-poets first, those over 11.

BUTTERFLY

Butterfly, Butterfly, where do you go?
Butterfly, Butterfly, flying to and fro,
With your gay colors of red, white and gold,
With such a light covering, don't you ever get cold?
Do you fly south for winter? Why not?
Is it because you have always forgot?

Janice Davis
Wiesbaden, Germany

A LONG RIDE

We took a ride
In our brand new car,
We rode ten miles,
And I thought that was awful far.
We went to the stone quarry
And there were walls of solid stone;
Next we saw icicles
That really shone.
I even saw crushed stones
Lying in giant piles;
Then we started home,
Which was another whole ten miles.

Paul Lochtefeld, 12
Maria Stein, Ohio

BOATS SAIL ON THE RIVER

Boats sail on the river,
And ships sail on the sea;
But clouds that sail across the sky
Are prettier far than this.
There are bridges on the river,
As pretty as you please;
But the bow that bridges heaven,
And overtops the trees,
And builds a road from earth to heaven,
Is prettier far than this.

Agapita Vigil
Ranchos de Taos, New Mexico

NIGHT AND DAY

Beside the street, I stopped to watch
An artist work, one day;
And marveled at the row of sculptured
Figures on display:
While nearby stood the sculptor who
Had fashioned them from clay.
I watched him work and then I saw
His eyes beheld no sight.

"What have you, blind man," then I asked,
"What magic wondrous might?"
And while his nimble figures worked,
He smiled and whispered, — "Light."

Mary E. Landry
Merritt Island, Fla.

Boys and Girls, these four poets win the senior prizes for this month. Now

we present the junior poets — those under eleven.

ON ASCENSION DAY

Mary's heart is full of gladness,
Mary's heart is full of love,
Mary's heart is full of joy:
Because her Son was taken to heaven
above.

No more shall He suffer;
No more can He die!
No more can He be betrayed
By a single lie!

Terri Jo Wilson, 9½
Chicago, Ill.

HOLY COMMUNION

Jesus, Jesus, I love you,
And my heart is glowing bright;
Walking back from the altar rail,
In my heart I hold you tight.

Katherine Crum, 10
Colorado Springs, Colo.

THE BUBBLE

I like to blow a bubble,
And see it fall apart.
But when I see it do this,
It simply breaks my heart.
A bubble would like something soft,
Soft as soft can be,
It wouldn't like to rest upon
The bark of any tree.
If a bubble lit on a rock,
It surely would break.
And that's the part of bubbles
That makes my heart just ache.

Jean Avallone, 9
Braintree, Mass.

DANDELION

This flower is like the sun,
Its leaves are a pretty green,
To play with it's lots of fun
But your hands are hard to clean.
It is used for making wine,
The juicy milk is pure white,
It's out when the weather's fine
And goes to sleep at night.

Denise M. Momber, 10
Grand Rapids, Mich

OUR GUARDIAN ANGEL

Pray to your Guardian Angel
Every day and night.
And he will be a friend always,
No matter dark or light.
Pray to him when you are in trouble
And he will bring you aid.
That is why God gave him to us,
So be not then afraid.

Lynne Vitale, 10½
Union, New Jersey

These nine youngsters win the June poetry prizes. There will be a new

bunch of winners in the September MESSENGER. Will you be one of them? Get your poem into the next Contest, and you may well be.

HONORABLE MENTION goes to the other contestants: from Ohio — Robert Hoying, Carleen Holzer, Beverly Morgan, Mary Frances Lowery, Marcia Wilcox, Valorie Johnson, Perma Jean Bell, and Anthony Seaborough; from Louisiana — Cecily St. Julien, Karen Ann Marie Simms, and Michele Shay; from New York — Helen Brady and Elaine McCabe; from Arkansas — Emily Jackson; from Hawaii — Claudia Magallones; from Massachusetts — Edward Goodfield; from Pennsylvania — John P. Nee; from West Virginia — Mary Donahoe; from Wisconsin — Patricia Lemke.

PEN PALS HURRAH!

For two months now we have been putting names of available Pen-Pals in the CORNER. If you want your name printed here just write and say: DEAR A. CORNE, PLEASE PUT MY NAME IN YOUR PEN-PAL CORNER. If you pick a Pen-Pal from this CORNER, just write and say DEAR A. CORNE, HERE IS A 4¢ STAMP. PLEASE SEND MY NAME TO _____. I WOULD LIKE HIM (HER) AS A PEN-PAL.

New names for our Pen-Pal list are Robert Stango of Pittsburgh, Pa.; Gretchen Schlientz 11, of Greenville, Ohio; and Ida Stone 13½, of Newark, N. Y.

Well, Cheerio! And may all of you have a very pleasant vacation while not forgetting to pray for VOCATIONS, for PEACE, and for the MISSIONS, and for

A. CORNE

Divine Word Seminary of
St. Augustine
Bay Saint Louis, Miss.



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6. Eternal Remembrance

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Divine Word Missionaries
Bay Saint Louis, Mississippi
Rev. dear Father:

I have \$_____ at my disposal that I could put into
your Mission Gift Agreement. I am _____ years of age. What rate of
interest would you pay me for this during the remaining years of my
life?

Name _____

Address _____

City _____ Zone _____ State _____

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word
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Its leaves are a pretty green,
To play with it's lots of fun
But your hands are hard to clean.
It is used for making wine,
The juicy milk is pure white,
It's out when the weather's fine
And goes to sleep at night.

Denise M. Momber, 10
Grand Rapids, Mich

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Pray to your Guardian Angel
Every day and night.
And he will be a friend always,
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Well, Cheerio! And may all of you have a very pleasant vacation while not forgetting to pray for VOCATIONS, for PEACE, and for the MISSIONS, and for

A. CORNE

Divine Word Seminary of
St. Augustine
Bay Saint Louis, Miss.



The MISSION GIFT AGREEMENT (ANNUITY)

I know it's a Good Investment

It assures me good
income for life



And I know what my Investment is doing

It is training young men to be Missionary
Priests and Brothers

And when I am gone . . .

Their Masses and prayers and all the good works they will do
for souls, will be a blessing for my own soul

MISSION GIFT AGREEMENT (Annuity)

It combines your thinking of your own future with a practical
charity and thoughtfulness of the future of others

6 Benefits of the Mission Gift Agreement

A SIMPLE, SAFE, SOUND SOLUTION
TO YOUR INVESTMENT PROBLEMS

1. A Safe Investment
2. A High Rate of Interest
3. A Practical Charity
4. A Missionary Work
5. A Happier Death
6. Eternal Remembrance

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi
Rev. dear Father:

I have \$ _____ at my disposal that I could put into
your Mission Gift Agreement. I am _____ years of age. What rate of
interest would you pay me for this during the remaining years of my
life?

Name _____

Address _____

City _____

Zone _____

State _____

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word
Missionaries, Bay Saint Louis, Mississippi

BOYS! YOUNG MEN!

Join the **DIVINE WORD MISSIONARIES**

- The Divine Word Missionaries are one of the Church's chief missionary societies.
- Our PRIESTS and BROTHERS work for Christ in the home and foreign missions.
- Boys ready for high school or in high school are accepted into our seminary. Also young men beyond the high school level.

Divine Word Missionary Priest



Divine Word Missionary Brother



For information, write to: DIVINE WORD SEMINARY, Bay Saint Louis, Mississippi

When you write, send your: Name _____

Address _____ Age _____ Grade _____

City _____ Zone _____ State _____

What Do You Wish To Be? Priest or Brother? _____



ST. AUGUSTINE'S CATHOLIC **Messenger**

...ols reopen in
...ed Missions . . .
p. 200

SEPTEMBER, 1959

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD

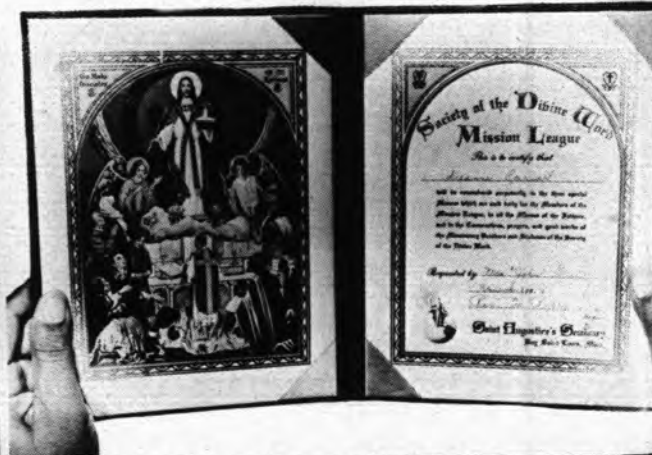
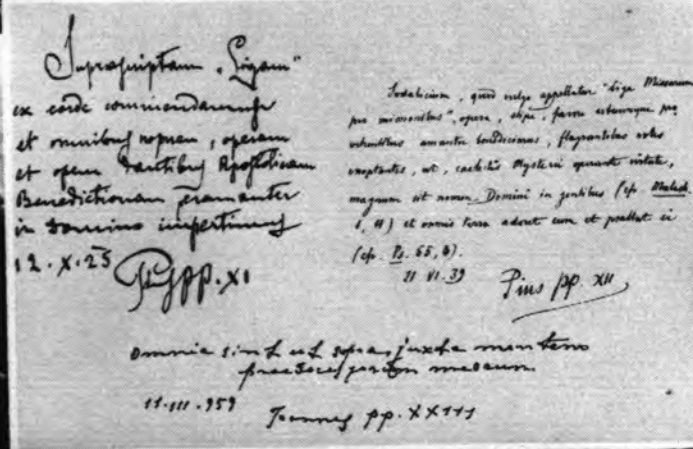


A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers and good works of our missionary Brothers and aspirants.

Write to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Three Popes have approved our
Mission Mass League.

Colorful! certificate sent with each
Perpetual Membership



Year Membership \$1.00; Perpetual Membership \$10.00;
Perpetual Family Membership \$25.00

Dear Father Provincial: I Request _____ membership

for _____ Address _____

City _____ Zone _____ State _____

This membership is being requested by _____

Address _____ City, Zone _____ State _____

St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests and Brothers. In 1905 the order began working among the Colored people of the southern United States. Today the order conducts more than 40 parishes and missions in that region. Also the order early gained a reputation for training Colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Photo credits: Cover—Rev. Peter Bell, S.V.D.; 196—Southern Photographic studios; 199 to 207—Bell, S.V.D.; 208,209—Wilbert White, S.V.D.; final photo—Anthony Dugay, S.V.D.; 210,211—Rev. H. Singleton, S.V.D.; 212—Rev. C. Baker, S.V.D.; 214,215—Bell, S.V.D.; 217—MESSENGER files; 218—Felici.

Frater Wilbert White, S.V.D.
Photographer

Rev. Hubert Singleton, S.V.D., Editor
Rev. Arthur Winters, S.V.D.

Rev. Anthony May, S.V.D., Associate Editor
Rev. Carlos Lewis, S.V.D.

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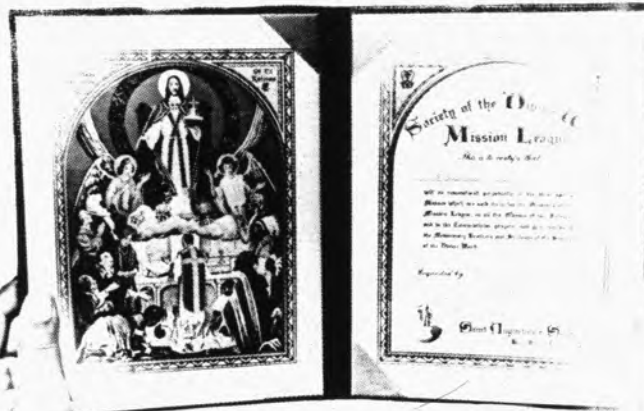
The cover: Leon Jeffaires begins to feel at home the first day of School at the Divine Word Mission in Meridan, Mississippi.

FOR THE LIVING AND THE DEAD



Colorful certificate sent with each
Perpetual Membership

11.111.959 *Tennex* pp. XXVII



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WELL DONE!

EXTREMELY

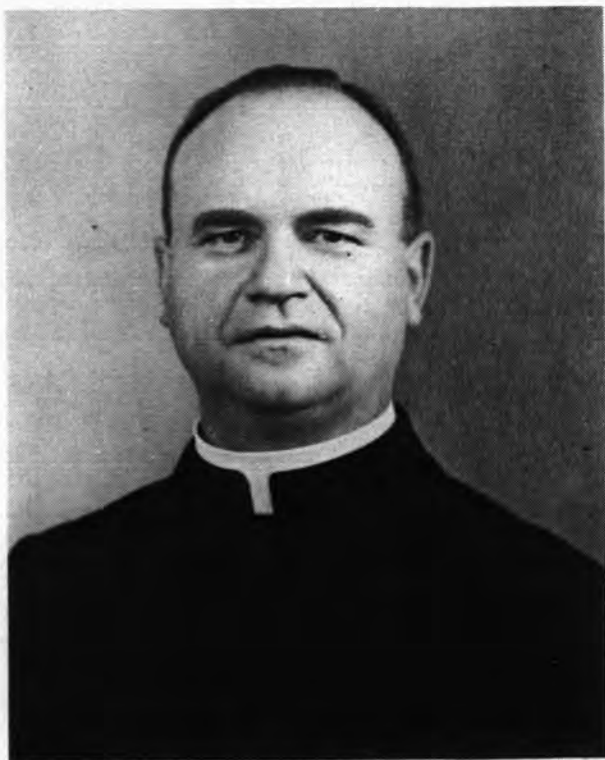
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Rev. John Kemper, S. V. D.

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parties are in externals, one from the other, so diverse has been the contribution of each to the colored missions' cause. Father Kemper, who is every inch a scholarly and masterful teacher, served the Colored Apostolate for 29 years in a unique way. He patiently labored to recruit and train more priests for the colored missions, especially more Negro priests. He has the unique record of having helped to train forty-one of the ninety-three Negro priests now in the United States! He came to this country from Germany in 1929. Our Divine Word Missionaries were then struggling to get underway the training of the colored priests here at the home of the MESSENGER. Father Kemper joined the faculty and, on his own admission, "soon realized that our society in giving young colored men the opportunity of becoming priests and religious was indeed doing important pioneer work." For the next 29 years he was to contribute very much to that work.

As the MESSENGER goes to press Father Kemper has received a new assignment which is taking him away from our colored missions work. He leaves behind him at the home of the MESSENGER a record of work well done for the cause of the colored missions, *extremely* well done.

We offer our readers a more intimate acquaintance with this remarkable co-worker of ours on page 204.

Knights and Ladies of St. Peter Claver

"In the see city of the Diocese of Mobile-Birmingham, fifty years ago on November 7, 1909, the order of the Knights of Peter Claver was founded by Father Conrad F. Rebesh, S.S.J.,

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Thus read the words on a newly unveiled plaque which stands in the yard of the Heart of Mary Church in Mobile, Alabama.

It was at that same church that fifty years ago was founded the order of the Knights and Ladies of St. Peter Claver—the only fraternal order to be founded until now among the colored Catholics of the United States.

The founders were four Josephite Missionaries, whose labor was exclusively among the U.S. Colored, and three colored laymen of Mobile. They founded the order to band colored Catholics together for more effective financial and moral support of themselves and their church. They founded their own Catholic order because U.S. colored Catholics were not welcome in the Catholic fraternal orders existing in 1909. Even today they are still not welcome.

The voice of the order is the "Claverite". In December, 1935, as at numerous other times, earlier and later, its editor declared the purpose of the order. "The order of Ladies and Knights of Peter Claver is distinctly an auxiliary of the Church and it is at all times ready and willing to lend its assistance as such whenever called on to do so. However, in addition to its being

a church organization, it is also a fraternal benefit society affording benefits and relief, in time of sickness and death, to its membership. The clergy should not hesitate to use the order for the benefit of the Church and for the furtherance of their program for the spread of catholicism."

After fifty years the order is vigorously alive. This is eminently to its credit, for, considering the difficulties the order had to face over the past fifty years, it is remarkable that it is alive at all, to say nothing about its being *vigorously* alive. The order has been plagued with troubles from within and without. Many of the troubles were of the "built-in" kind, unavoidable by the very nature of the order's make-up. For much of the remaining troubles the order was not entirely to blame.

It is hard to measure the extent of the order's contribution to the colored missions' cause. It has given as much financial help as it could, but it could not give much, for only in the past decade has the order been able to make itself financially sound. It has given physical support in untold instances when its more zealous members offered themselves as helpers of the priests. In its growing membership (presently 13,000) and through the "Claverite" the order has given moral support immeasurable to Negro Catholics. For these things we say well done, *extremely* well done.

In a future issue the MESSENGER will present its readers with a complete history of the order. In the present issue, on page 210, appears a photo coverage of the order's golden anniversary convention held at Mobile, Alabama, August 1-5.

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DIVINE WORD MISSIONS **Statistics of Souls Under Care—Divine Word Missionaries' Southern Province, U.S.A.—September 1, 1959**

MISSION	Missionaries	Parishioners	Infants Baptized	Adults Baptized	Adults in Convert Class	Pupils in Schools	Sisters	Lay Teachers
ARCHDIOCESE OF NEW ORLEANS, LA.	1	1,000	37	1	2	95	0	4
Pointe-a-la-Hache, St. Thomas (1 mission at Davant)								
Belle Chasse, O. L. of Perpetual Help (2 missions at Jesuit Bend, Myrtle Grove)	2	1,369	50	36	4	360**	0	0
Bertrandville, Assumption	1	500	7	0	1	182**	0	0
ARCHDIOCESE OF SAN FRANCISCO, CALIF.								
San Francisco, St. Benedict the Moor	1	550	11	6	10	0	0	0
St. Francis Xavier	2	350	25	19	15	352	8	2
Oakland, St. Patrick	2	750	54	11	20	241	5	0
ARCHDIOCESE OF LOS ANGELES, CALIF.								
Los Angeles, St. Leo	2	1,700	120	30	20	400	7	1
DIOCESE OF NATCHEZ-JACKSON, MISS.								
Vicksburg, St. Mary	2	450	24	20	8	456	10	3
Jackson, Holy Ghost	1	350	26	11	15	405	9	4
Christ the King	1	117	8	1	10	250	4	3
Yazoo City, St. Francis	2	195	12	6	2	415	11	2
Clarksdale, Immaculate Conception	1	97	13	9	3	287	5	3
Mound Bayou, St. Gabriel	1	70	2	5	5	320	5	2
Greenville, Sacred Heart	1	289	21	14	4	498	10	3
Bay Saint Louis, St. Rose de Lima	1	800	28	3	4	215	12	1
Meridian, St. Joseph	2	135	7	9	2	315	8	3
Hattiesburg, Holy Rosary (1 mission at Richton)	1	72	12	3	4	0	0	0
DIOCESE OF LAFAYETTE, LA.								
Lafayette, Immaculate Heart of Mary (1 mission at Mouton Switch)	3	4,000	201	1	6	360	7	1
Holy Rosary Institute	2*			9		393	7	5
St. Martinville, Notre Dame (1 mission at St. John)	2	3,640	158	5	7	388	5	3
Elton, St. Joseph (1 mission at Basile)	1	1,054	48	0	1	296**	0	0
Broussard, St. Joseph (3 missions at Cade, Burke, Long Plantation)	1	450	51	1	1	442**	0	0
Duson, St. Benedict the Moor (1 mission at Scott)	1	1,097	53	0	0	260**	0	0
Jeanerette, Our Lady of the Rosary (2 missions at Four Corners, Glencoe)	1	800	33	2	15	220	0	5
Franklin, St. Jules (1 mission at Verdunville)	1	582	25	4	8	170**	0	0
Washington, Holy Trinity	1	480	15	4	10	35**	0	0
Maurice, St. Joseph	1	695	27	0	0	190**	0	0
DIOCESE OF LITTLE ROCK, ARKANSAS								
Little Rock, St. Bartholomew	1	205	24	10	27	261	6	2
North Little Rock, St. Augustine	1	145	10	14	21	135	4	1
Pine Bluff, St. Peter	1	255	5	15	30	252	7	2
St. Raphael	1*	49	3	0	3	16	0	0
DIOCESE OF AUSTIN, TEXAS								
Luling, St. John Evangelist	1	500	21	1	1	157	0	0
Giddings, St. Margaret (1 mission at Pin Oak)	1	190	6	0	0	67**	0	0
Waco, St. John the Baptist	1	48	5	13	6	90	0	2
TOTAL	45	22,984	1,142	263	263	8,623	130	52

*Plus 2 Divine Word Missionary Brothers
 Missionaries engaged in work—same number as in 1958
 Number of Parishioners—decrease of 781
 Number of Infant Baptisms—decrease of 56
 Number of Adult Baptisms—decrease of 74

**Children attend public school but receive religious instructions weekly
 Number of Sisters engaged in work—same number as in 1958
 Number of Lay Teachers engaged in work—increase of 12
 Number of Pupils—increase of 49
 33 parishes, 15 missions, 1 institute (Co-ed high school)

DIVINE WORD MISSIONS

1. St. Bartholomew, Little Rock, Ark.
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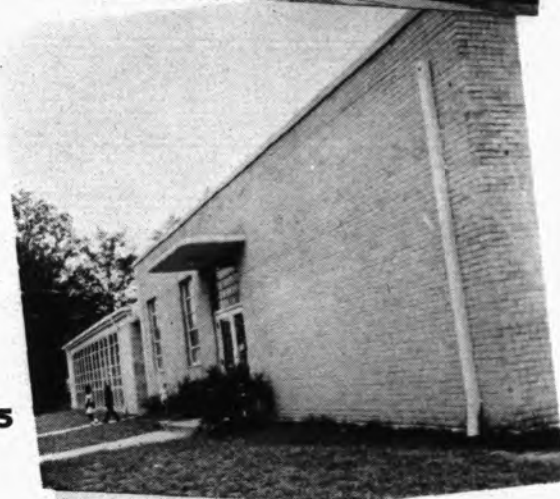


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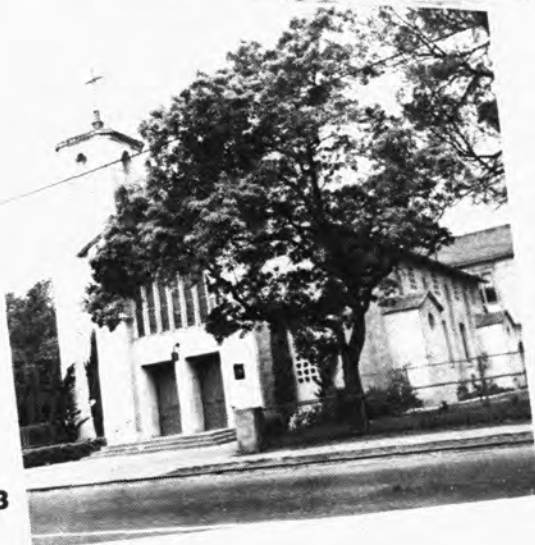
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6. St. Mary School, Vicksburg, Miss.
7. Holy Rosary Church, Hattiesburg, Miss.



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Schools Reopen

IN SOUTHERN MISSIONS

(The facts you ought to know.)

Summer fun is over and school time is on again. Through the South and far West our Divine Word Missionaries opened their mission schools this month. They did it with a groan of fearful anxiety over the huge school bills that will quickly pile up. Yet they did open their twenty-four schools. At the same time more than 300 other schools opened in this country exclusively for our colored Catholic children. Many Catholic schools opened to all Catholic pupils including many colored children.

It is heartening to see all that the Church is doing to extend Catholic schooling also to the Colored. At least 100,000 colored children entered Catholic schools in the United States this month. Slightly less than 8,500 are enrolled in schools maintained by Divine Word Missionaries in the South and



Diana Bartholemy and Joan Parker at Bl. Martin School sharpen their pencils for a long school year's work.



Bl. Martin School, Davant, Louisiana. Children recite in front of the class as they get back into school routine. These children who live on the lower reaches of the Mississippi River spent their summer scampering on the big river's grass covered levee.



Charles Nicholson leaves Bl. Martin School for home on a rainy day.



At Our Lady of the Rosary School in Jeanerette, Louisiana, Elaine Rader gets back into the swing of reading.



Scotty Pratt butters his bread in the Notre Dame School cafeteria.



At Notre Dame School in St. Martinville, Louisiana, Sister Marie Daniel of the Blessed Sacrament Sisters guides the hand of Laverne Lewis.



St. Joseph School at Broussard, Louisiana.



At Notre Dame School the first graders pray.



This is the Duhon School at Maurice, Louisiana. One room, one teacher, seven grades. This is a public school. The pupils are Catholic.

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far West. This is a very encouraging number for it must mean that a high percentage of the total colored Catholic children are in parochial schools since there are but slightly less than 600,000 colored Catholics in the U.S. However, the figure does hide the fact that in small missions very many colored Catholic children receive no Catholic education and that many non-Catholics enroll in our parochial schools.

Not so encouraging is the knowledge that many of the 342 parochial schools which exclusively serve our colored children are not fit for human habitation. So many of them are but tinder-dry wooden firetraps. Yet our colored children have to sit crowded in them six hours a day! God must surely be with the southern missions that none of these firetraps have recently consumed our colored children. Two years ago at Reserve, Louisiana one such wooden building burned to the very ground. Fortunately our children and the Sisters were at recreation. These unfit school buildings tend all the more to discourage us when we realize that our colored working people are everywhere ruthlessly deprived of the jobs and salaries they need to build better parochial schools for their children. And it tends even more to discourage us when we see that the Whites who provide very good Catholic schools for their children refuse to share their good fortune and buildings with us. It also tends to discourage us to realize that we cannot count on the southern Whites generally to share with us even the fruits of their more fortunate Catholic education. Generally they leave it to "outsiders" to help us train our colored children, "outsiders" from the North and from Europe.

All this tends to discourage us, but one thing strongly tends to encourage us. It is the thought of our colored children's remarkable achievements. They develop into sharp little scholars and staunch little Catholics even under the handicaps with which we have to contend.



Sister Dimetria supervises Teresa Isidore, Dolores Hebert and Mathilda Lewis in chemistry class at Holy Rosary Institute in Lafayette, Louisiana.



Busses and pupils are back at the daily grind. Scene at Holy Rosary Institute.



New grammar school building at St. Rose Parish in Bay Saint Louis, Mississippi. It replaced a 30-year old wooden building.



Carmen Labat and Theresina Smith at St. Rose School.



Sister Stillana, Sister Servant of the Holy Ghost, helped by Juanita Young, shows the class how to read a ruler at St. Peter School in Pine Bluff, Arkansas.



Kindergarten at St. Joseph School in Meridian, Mississippi. Their school building was not constructed as recently as yesterday!



School-time fun all over again at Our Lady of the Rosary in Jeanerette, Louisiana.



Sister Rosata, Sister Servant of the Holy Ghost, shows Fred Mason how at Little Rock's St. Bartholomew School.



School mass at St. Benedict the Moor in Dusan, La.

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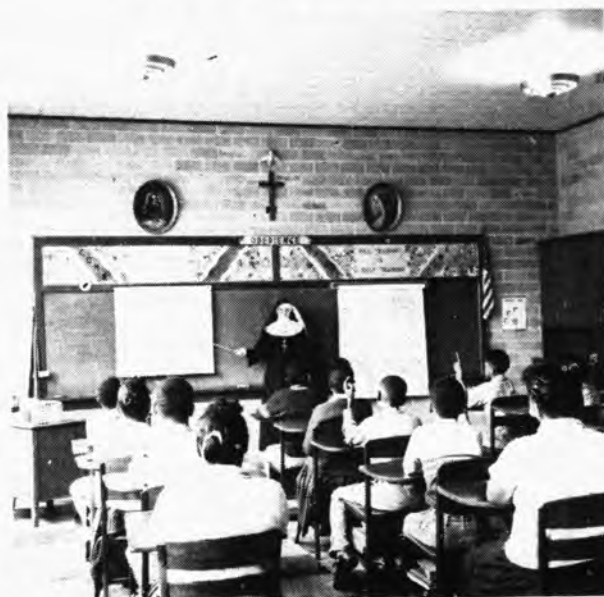
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FATHER JOHN KEMPER, S. V. D.

★ 29 years for colored priesthood

★ 41 colored priests—his reward

H. SINGLETON, S.V.D.

Father John Kemper, S.V.D. is a priest 56 years of age. He has been in the priesthood 31 years and all his priestly work until now has been done at the Divine Word Seminary (St. Augustine's), Bay Saint Louis, Mississippi, home of the MESSENGER. His work at Bay Saint Louis has consisted in teaching theology and church law to the young men preparing for the priesthood there. Besides teaching the two important branches he also carried the burden of the prefect's office in the seminary. This office, which is peculiar to Catholic seminaries, is parallel to the offices of the Dean of Studies and the Dean of Students in most colleges and includes both of them.

The office of prefect was by far more burdensome to Father Kemper than



was his teaching assignment. This was true for two reasons. First, this priest is a very adept scholar and is very much at home in theology and church law, his chosen fields. Second, the prefect's job put on him problems associated with the position of dean of students and these problems often became

quite burdensome. He had to reckon with the usual problems any student disciplinarian might expect from seminarians, who like all students, tend to be tardy and careless in their work and routine, even lazy, disrespectful, etc. But he also had to reckon with the unusual problem of trying to curb and properly guide the headlong rush of his seminarians to reform the social evils of racial injustice. Most of Father Kemper's charges through the years have been young Negro seminarians. (He helped to train 41 U.S. Negro priests and 10 white priests.) These young men came under his charge in the final phase of their priestly preparation. They came to his department at Bay Saint Louis, Mississippi after four years stay in the North where they pursued seminary studies but where they had also closely watched and observed more equal social justice towards their race. Father Kemper yearly received bands of these young men as his charges when they returned South to complete their priestly training, but he received more than theology students. He received also anxious young social reformers bent on crusading to immediately win for the Negro all his rights even in the deep South.

The reader can imagine what innumerable points of conflict did arise as the experienced prefect would patiently slow down his young reformers and try to point out to them that first things come first and first they were supposed to be full time theology students.

To his credit it must be said that Father Kemper thoroughly understood and sympathized with the just aims of his students even as he firmly insisted

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Help Complete a Scholarship (Burse)

A Scholarship (or Burse) of \$5,000, when invested, will support a future missionary until his training is complete. Then this same scholarship will be applied to another future missionary, and another, generation after generation.

Won't you please help us to complete scholarships so that worthy boys can reach their lofty goal, the missionary career?

INCOMPLETE SCHOLARSHIPS

DIVINE WORD SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

	Received	Total	Need
Blessed Martin de Porres #6	\$386.04	\$5,000.00	
Blessed Martin de Porres #7			\$5,000.00
St. Joseph	63.08	3,197.58	1,802.42
St. Jude	36.00	2,299.50	2,700.50
Our Lady of Fatima	511.00	2,270.00	2,730.00
Little Flower IV	3.00	1,297.25	3,702.75
Holy Ghost	2.00	1,100.15	3,899.85
St. Mathias		876.50	4,123.50
St. Elizabeth	3.00	595.00	4,405.00
Our Lady of Sorrows	11.00	593.76	4,406.24
St. Madeline Sophie Barat	6.00	505.50	4,494.50
St. Martha	6.00	375.00	4,625.00
Our Lady of Peace	26.50	66.60	4,933.50

DIVINE WORD SEMINARY, ARLINGTON, CALIFORNIA

	Received	Total	Need
Little Flower	\$ 29.00	\$3,735.50	\$1,264.50
Sacred Heart	31.00	1,035.00	3,965.00
St. Anthony	22.00	497.00	4,503.00
St. Joseph	2.00	223.50	4,776.50
St. Jude	57.00	273.00	4,727.00
Holy Spirit		82.25	4,917.75
Our Lady of Fatima	10.00	92.00	4,908.00
Blessed Martin de Porres	123.96	270.96	4,729.04
St. Martha	2.00	12.00	4,988.00
Our Lady of Lourdes	32.50	761.37	4,238.63
St. Philomena	27.00	37.00	4,963.00
Our Lady of Perpetual Help	1.00	1.00	4,999.00
Our Lady of Peace	2.00	2.00	4,998.00

Our Lord, Our Blessed Mother and the Saints will be pleased with your sacrifice to help supply missionaries to work among the neglected Colored, Mexicans and Japanese of the South. In this hidden way you will also have your own adopted priests sons or brothers for all time.

Dear Father Provincial:

I wish to assure you of my prayers and sacrifices for the training of worthy young boys for the missionary career. Please accept my offering of \$ _____ towards the completion of your _____ scholarship for your seminary in _____

Name _____

Address _____

City _____ Zone _____ State _____

Send your contributions to: **Rev. Father Provincial**
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Father Kemper's home is in Germany. His paternal home is in Enkhausen, a village of about 500 inhabitants where he was born in September 19, 1903. Enkhausen is in the eastern section of Westfalen, Western Germany. The village, then as now, had no church or school of its own so he attended church and grammar school in the neighboring village of Verne. In his youth all the inhabitants of Enkhausen were practising Catholics. If anyone of them missed Mass on Sunday without excuse it was so shocking a thing that it was soon talked about over the village. His father was the village blacksmith. He also farmed a 60 acre plot. The father and mother were deeply religious people and their family customarily prayed the rosary together every evening from October 1 to Easter. The mother made sure that not one day was the family rosary missed. Also, during the month of May the family gathered every night before a shrine of the Blessed Mother which was in the family parlor. There were eight children in the family. John was the fifth. Two older brothers and sisters were able to help with the numerous chores so John was allowed by his parents at the age of 10½ to transfer from the grammar school at Verne to a "rektoratsschule" in a nearby town (45 mins. walking distance) where he started early with the study of Latin.

In the minor seminary

In 1916 he entered our minor seminary at Steyl, Holland where we Divine Word Missionaries have our first founded seminary or "motherhouse".

He was encouraged to enter the seminary at Steyl by a neighbor's son who had enrolled there in 1913. This boy later became an ordained Divine Word Missionary priest and was missioned to the Philippines where he has been working since 1927. He is Father Heinrich Stukenberg, S.V.D.

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Major Seminary and Ordination

After his first vows in September, 1923 John Kemper went to our large theology school, St. Gabriel Mission House, near Vienna in Austria. In some of the science courses he had as teacher a scholar of first rank, Father Damien Kreichgauer, S.V.D., and in Dogmatic Theology the Late Superior General of our missionary order, Father Aloysius Kappenberg.

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St. Gabriel is surrounded by the beautiful "Wienerwald" — Vienna forest—in which the seminary acquired a camp site. The young student learned to enjoy hiking and mountain climbing — the only sport he ever went out for.

At the end of his first year of theology John Kemper went to Rome to study at the famous Gregorian University. His most outstanding teachers



there were the celebrated moralist, Father Arthur Vermeersch, S.J. and the well-known canonist, Father Felix Cappelletti, S.J. Father Vermeersch's personality and learned lectures turned the student's preferences to moral theology.

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Assignment to Bay Saint Louis

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Soon after his arrival he was appointed by Father Bruno Hagspiel, S.V.D., then provincial of our lone U.S. province, to teach Moral Theology and Canon Law. Father Joseph Murphy, S.V.D., was to teach Dogma and Exegesis. This priest had come to Bay Saint Louis with Father Kemper. His friendly ways had won Father Kemper in Rome and now helped to make him feel at home in America. Father Murphy did much to put the young Bay Saint Louis major seminary on its feet but he remained with the project only three years, for in 1933 he was appointed the first of our missionary order to head the Catholic University at Peking, China.

Just three weeks after his arrival at Bay Saint Louis, Father Kemper began teaching. He knew only what little English he had previously learned in the European classrooms. With his six students already gazing at him there was no time to become as proficient in his English as he would like to be so he had to rely on his own private efforts to improve his English. One of the other priests whom he taught in those first years still occasionally teases him about the fact that the English words he spoke in his classes could be counted on the fingers of one hand. One of the words, no doubt, was ice cream, a word rather hard to translate intelligently into Latin.

In early years many people had serious misgivings about the wisdom of the project at Bay Saint Louis. Even friends of the seminary would ask where would the colored priests find work after ordination. It was a joy to Father Kemper when Bishop Jules B. Jeanmard came forward and offered his diocese as a place of work. It was also a joy for him to see with what fraternal spirit many clergymen welcomed the first colored priests from our Bay Saint Louis seminary.

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Just three weeks after his arrival at Bay Saint Louis, Father Kemper began teaching. He knew only what little English he had previously learned in the European classrooms. With his six students already gazing at him there was no time to become as proficient in his English as he would like to be so he had to rely on his own private efforts to improve his English. One of the other priests whom he taught in those first years still occasionally teases him about the fact that the English words he spoke in his classes could be counted on the fingers of one hand. One of the words, no doubt, was ice cream, a word rather hard to translate intelligently into Latin.

In early years many people had serious misgivings about the wisdom of the project at Bay Saint Louis. Even friends of the seminary would ask where would the colored priests find work after ordination. It was a joy to Father Kemper when Bishop Jules B. Jeanmard came forward and offered his diocese as a place of work. It was also a joy for him to see with what fraternal spirit many clergymen welcomed the first colored priests from our Bay Saint Louis seminary.

(Continued on Page 218)



His Excellency, Archbishop Joseph F. Rummel, S.T.D., of New Orleans enters our chapel for the jubilee ceremonies. Knights of Peter Claver form the honor guard.



His Excellency, Bishop Fulton J. Sheen, D.D., preached a stirring sermon.

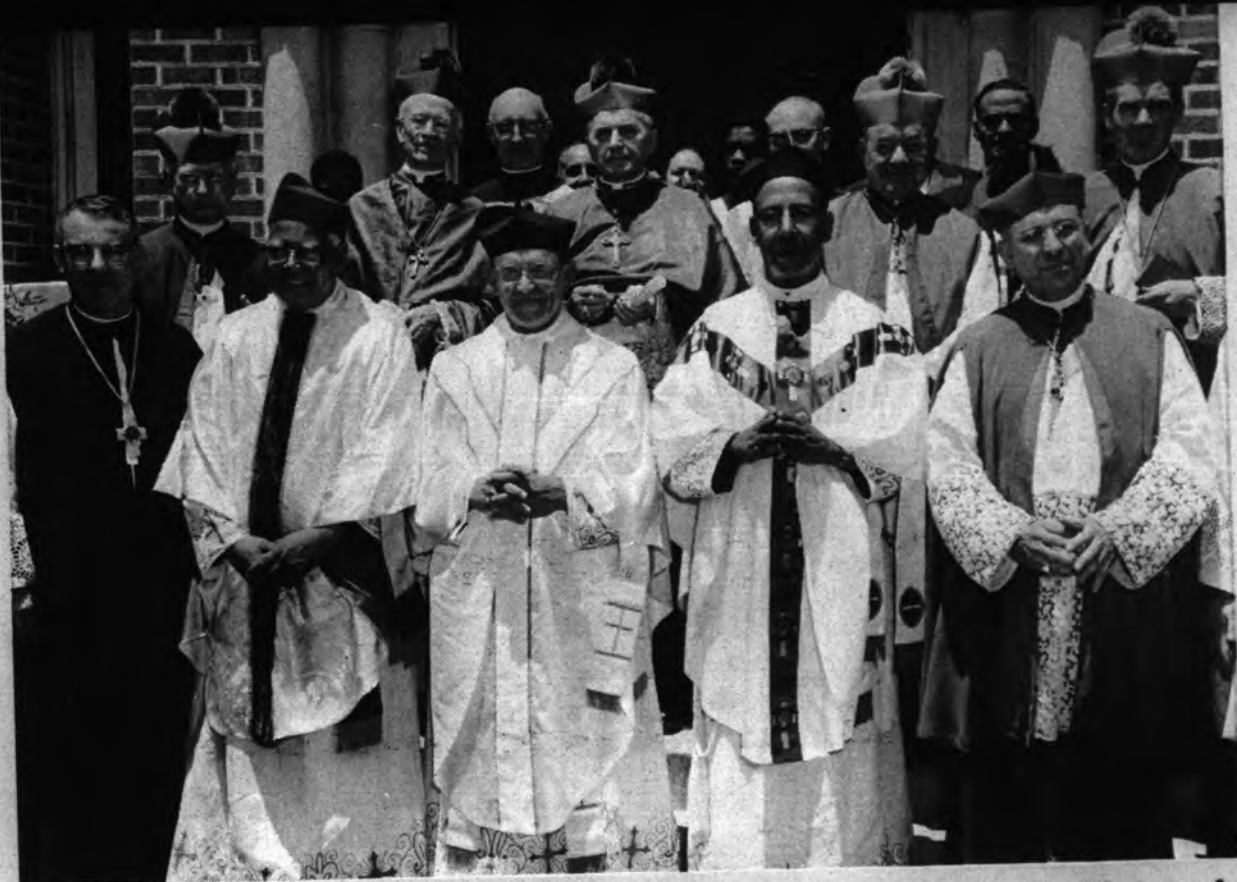
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Our three jubilarians sing aloud their public thanks to God for 25 years in the priesthood. (l. to r.) Father Francis Wade, S.V.D.; Father Anthony Bourges, S.V.D.; Father Maurice Rousseve, S.V.D. A fourth priest, Father Vincent Smith, O.C.S.O., was ordained with them but is now dead.



We are
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Gerow
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We are very proud of this picture. Six bishops and an abbot are shown with our jubilarians after the ceremonies. (rear, l. to r.) Bishop Maurice Schexnayder, D.D., of Lafayette, La.; Bishop Richard Gerow, D.D., of Natchez-Jackson, Miss.; Archbishop Joseph F. Rummel, S.T.D., of New Orleans, La.; Bishop Charles Greco, D.D., Alexandria, La.; Bishop Fulton J. Sheen, D.D., of New York; (front, right) Bishop Joseph Brunini, D.D., J.C.D., Auxiliary of Natchez-Jackson; (front, left) Abbot David Melancon, O.S.B., of St. Benedict, La.



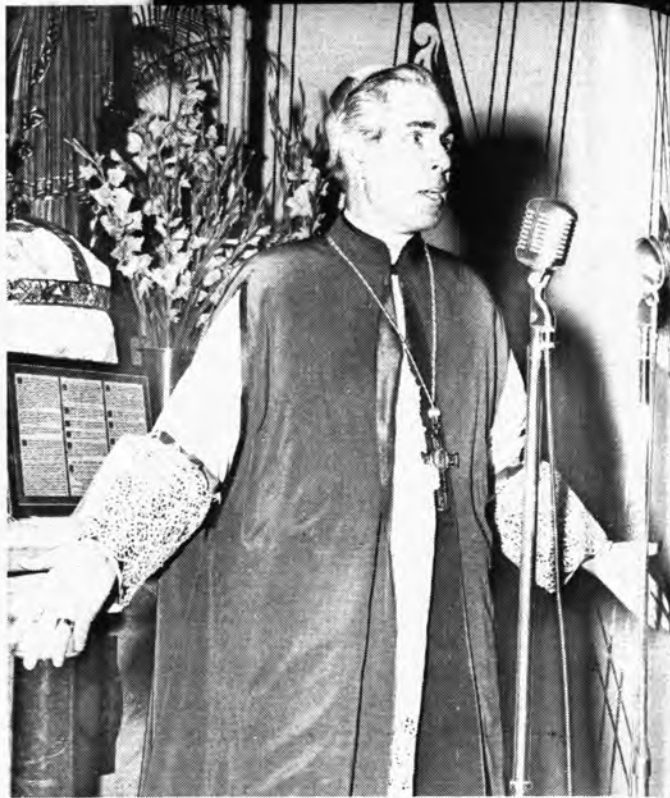
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INTENTIONAL SECOND EXPOSURE



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Golden Anniversary Convention

ORDER of PETER CLAVER

On August 3 at Mobile, Alabama, 776 Knights and Ladies of Peter Claver with their Junior Knights and Daughters filed into Immaculate Conception Cathedral for the solemn high mass that officially opened their 44th annual convention. They were the order's 28 national officers and delegates from its 140 councils (for Knights) and 137 courts (for Ladies) scattered over 22 states. This year's convention was called the Golden Anniversary Convention, for the order was observing its 50th year of existence. At the mass, His Excellency, Most Rev. Joseph Bowers, S.V.D., a Negro bishop, recounted for them the hard road their order had traveled. The delegates and officers prayed quietly as the mass proceeded, many of them deeply moved by the thought that their order had struggled through to its 50th year.

The MESSENGER will present a history of the order in a future issue. At this time it offers its readers the accompanying views of the Knights and Ladies of Peter Claver at convention — America's only fraternal order for colored Catholics.

Bishop Louis Abel Caillouet, Auxiliary of New Orleans courteously pins back the flowing cape of **Mr. Thomas Reuben Lee, Jr., National Secretary** of the order.



Dr. Eugene B. Perry, M.D., Supreme Knight with **Bishop Joseph Bowers, S.V.D.**



Mr. James Gibson of Los Angeles, Calif., long time member and organizer of the order in the midwest.





Mr. Claude X. Barard of council #15, Houston, Tex., wears the regalia of the order's fourth degree. Talking with him is Mr. Edward L. Demaris, also of council #15.



Plaque erected by the order on August 2 in memory of its founders.



Junior Daughters.

KEEP THE COLORED MISSIONS IN MIND

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your Last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven. . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,
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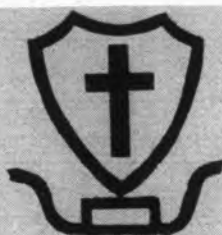
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By FRATER THOMAS POTTS, S.V.D.

(A monthly report to our friends and alumni from the Divine Word Missionaries at Arlington, California and Bay Saint Louis, Mississippi, publishers of the MESSENGER.)

ARLINGTON

FATHER RECTOR, Very Rev. Christian L. Baker, S.V.D., of Pittsburgh, Pa., writes that our California seminary has been fortunate in receiving visits from a number of our missionaries bound for or returning from the Orient and South Pacific. Arlington is in the vicinity of Los Angeles and will continue to attract most of our missionaries who travel through the West Coast ports.



Brother Peter, S.V.D.
and students of
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BROTHER PETER, S.V.D., is very much at home at "Marygrove" (popular name of the Arlington seminary) after recently transferring there from our Bay Saint Louis seminary. He has the job of irrigating the citrus groves at "Marygrove" as we desperately struggle to make the groves produce even a slight profit. Brother uses a jeep to dash about the groves. Anyday you can hear his tires screeching against the hot roads and see the dust clouds rise as he fairly flies about his chores. A great man, Brother Peter, S.V.D., of Arabi, Louisiana.

BAY SAINT LOUIS

FATHER ERWIN BAUER, S.V.D., of Columbus, Ohio and veteran on our seminary's staff led our major seminarians in packing books and belongings about mid-June as they departed for Spring Hill College in Mobile, Alabama for six weeks study. Father Bauer supervised them through the six weeks.

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OUR DIVINE WORD MISSIONARY BROTHERS who are stationed here at the seminary took two weeks off from their devoted work to tour our Louisiana missions and then to relax at "Sunnybank" our home on the waters of Bay Saint Louis. "Sunnybank", by the way, "ain't what she used to be" as the several-decades-old house is falling into great disrepair. We do not have the money to patch it, or better, to replace it.

The MAJOR SEMINARY CHOIR, directed by Father Arthur Winters, S.V.D., of Pleasantville, New Jersey, and aided by our organist, Mr. Charles Henry of Rye, New York, did itself proud at the convention of the Knights of Peter Claver in Mobile. The choir sang beautifully for the official convention Mass the morning of August 3 and again at the banquet that evening.

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We Divine Word Missionaries need *your* help to keep alive our work in the U.S. Colored Missions. How can you help?

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THE PHILIPPINES



(top to bottom, left side first)
In the Philippines a Filipino teaches her own kind.

A sermon in the street.

Devotion to Christ Crucified is strong in the Philippines.

Si Padre.

Before the church doors.



The Padre visits.



Telling of the Gospel.

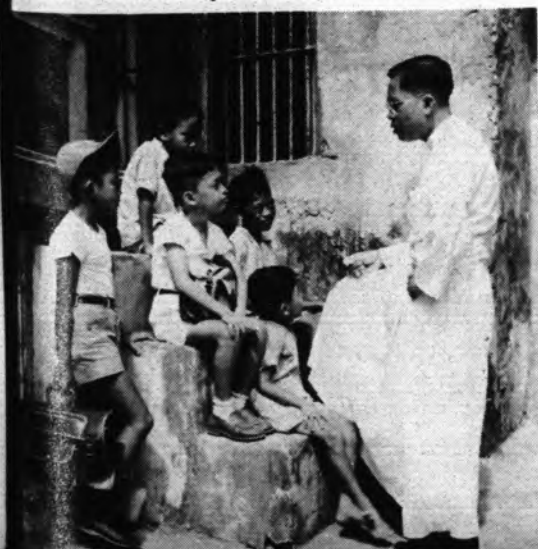


Father, please bless . . .



Go ye into the whole world.

Now the story of Jesus is this . . .



DIVINE WORD MISSIONARIES IN THE PHILIPPINES

3 bishops; 200 priests
 27 brothers
 198 prospective priests and brothers
 574,304 total population under care
 425,028 Catholics
 560 adults baptized in 1958
 28,896 infants baptized in 1958
 25 grammar schools (6,103 pupils)
 43 high schools (12,825 students)
 1 university (5,703 students)

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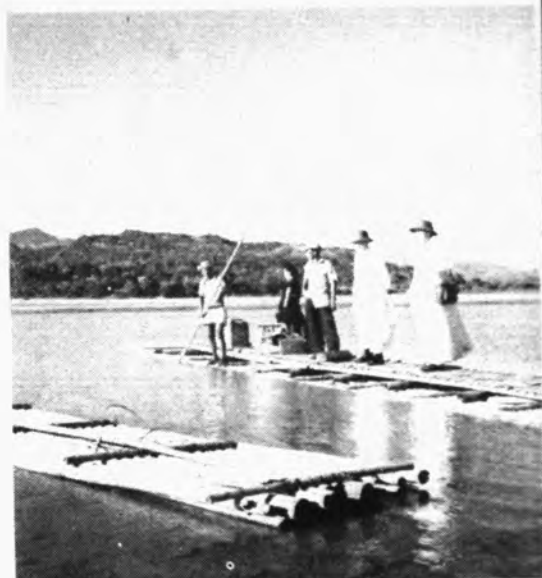
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MORE U. S. NEGRO PRIESTS

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"Here in the Archdiocese of Portland we do not have any special parishes for Negroes. The city of Portland has a Negro population of about 10,000 who live in all sections of the city and Catholic Negroes are welcomed in the parishes where they live. Portland has 35 Catholic grade schools, 7 Catholic high schools and two Catholic colleges. There are some Negro pupils in almost all of these schools."



Father Clarke



▲ Father Rogers

Father Davis ▼



Fathers

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Bishop Anthony G. Nwedo, C.S.Sp.
Umuahia, Nigeria, Africa.

AFRICAN BISHOPS

by REV. CARLOS LEWIS, S.V.D.

Pope John XXIII, on March 7, 1959, appointed Father Anthony G. Nwedo, C.S.Sp., B.A., bishop of the newly-created Diocese of Umuahia, Nigeria, Africa. The new bishop was consecrated on Pentecost Sunday, May 17 of this year.

Bishop Nwedo was born in 1912 at Oguta, Nigeria. He was ordained a priest on July 29, 1945, after studying in the local seminaries. He earned a degree after studying for some years at the University College, Dublin, Ireland. While in Ireland the young priest joined the Holy Ghost Fathers (C.S.Sp.), pronouncing first vows on October 2, 1951.

From the time of his return to Nigeria in November, 1951 until his appointment as bishop, the new prelate had been engaged in educational work,

serving as principal in various Catholic schools.

The diocese of Umuahia has a population of about 1,160,000. Catholics number almost 140,000. Helping the new bishop are 32 priests (9 African and 23 Irish) and 14 Sisters (3 African and 11 European).

* * *

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Father John Kemper

(Continued from Page 207)

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Name (print) _____

Address (print) _____

City _____ Zone _____ State _____



Bishop Anthony G. Nwedo, C.S.Sp.
Umuahia, Nigeria, Africa.

AFRICAN BISHOPS

by REV. CARLOS LEWIS, S.V.D.

Pope John XXIII, on March 7, 1959, appointed Father Anthony G. Nwedo, C.S.Sp., B.A., bishop of the newly-created Diocese of Umuahia, Nigeria, Africa. The new bishop was consecrated on Pentecost Sunday, May 17 of this year.

Bishop Nwedo was born in 1912 at Oguta, Nigeria. He was ordained a priest on July 29, 1945, after studying in the local seminaries. He earned a degree after studying for some years at the University College, Dublin, Ireland. While in Ireland the young priest joined the Holy Ghost Fathers (C.S.Sp.), pronouncing first vows on October 2, 1951.

From the time of his return to Nigeria in November, 1951 until his appointment as bishop, the new prelate had been engaged in educational work,

serving as principal in various Catholic schools.

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Boys' and Girls' CORNER

Dear Boys and Girls,

Wow! What a summer this was! Since early May, when I wrote up the June CORNER, I have received more than 114 letters from boys and girls all over our country. It was a spine-tingling pleasure to open every one of them and hear how the youngsters enjoyed reading the CORNER and trying out for the prizes that are given for participating in our contests.

To all the boys and girls who wrote, who sent cards, poems, donations for the missions, stamps they had gathered, I send a fervent THANK YOU. Your mission zeal is pleasing to Christ, our Lord. Furthermore, it is very encouraging to the men and women, missionaries, who do the work of the Lord for souls.

POETRY CONTEST

Original poems made up by our boys and girls are still coming in, and I think I have quite a selection for you this month. The winners over 11 years of age follow now:

PLANES

As I looked up into the sky,
I saw that a jet plane had just gone by.
The smoke was trailing across the blue
As Army and Navy jets always do.
And there was an airplane up so high,
Like a big bird soaring through the sky.
They both disappeared far out of sight
Into the darkness of the coming night.
I wondered if they were going far,
As some lucky people always are.

Betty Louise Eidt
Natchez, Mississippi

FALLING LEAVES

Falling leaves are all around,
Falling, falling to the ground.
Some of red and some of gold,
They are a picture to behold.
A carpet of leaves spreads o'er the
ground,
For children to trudge through, where'er
they're bound.
But like everything earthly they must
expire,

Until at last they're in the fire.
God has created everything—
The moon, the stars, the birds that sing;
The summer, the winter, the spring and
fall,
Yet, the beauty of autumn transcends
them all.

Maureen Blaisdell, 12
Quincy, Mass.

These are our senior winners. Now
the junior poets, those under 11, take
over.

MY CAT

I have a cat, it's gray and white.
She likes to play and sometimes fight.
Especially when the dog next door,
Comes over and becomes a bore.
She likes to sit on the arm of my chair
And purr softly as I stroke her hair,
As you can see I love my cat.
I wouldn't give her up for a brand new
hat.

Jo Ann Martin, 10
Salt Lake City, Utah

MOTHERS

Mothers are gently,
Mothers are kind,
Mothers like you are
Hard to find.

Nancy Finnegan, 9½
Pompano Beach, Fla.

THE CHILD IN BLUE

There was a little child in blue,
And he grew and grew.
Then he did many great great things
That I would like to do.
And now I would like to go in church,
And pray to Mary and for you.

Sharon Lee Paveglio, 7½
Waukegan, Ill.

Well, how do you like this collection
of poems? I believe that we really have
some young geniuses writing in to our
CORNER. But now I'm waiting for
more poems. If at first you don't suc-
ceed, try, try, again.

PEN PALS HURRAH!

Here's a new list of eager young cor-
respondents. If you see a name you
like, send me a 4¢ stamp, and I'll send

your name to the boy or girl of your choice.

From Connecticut—Kathleen E. Kennedy, 12, and Irene Klemish, 10. From Florida—Nancy Finnegan, 9½. From Louisiana—Leo Toups, 22. From Maine—Jimmie and Tony Shephard, 8 and 9. From Maryland—Penny Warns, 14. From Michigan—Marilyn Maloney, 13. From New Jersey—Mary Lee Collins, 12½. From New Mexico—Grace Samora, 14. From New York—Barbara LaLonde, 11 and Mary Ann Stone, 13½. From North Dakota—Elaine Kearnes, 12, and Mary Ann Long, 11. From Ohio—Sheila Matimoe, 11, and Carolyn Soehlen, 12. From Ontario—Janet Stubbs. From Pennsylvania—Ruth Ann Kroll, 16. From Wisconsin—Barbara Nowak, 16, Shirley Robers, 13, and Marianne Springer, 15. From Texas—Mary Anne Hamilton, 10.

From Kentucky—Emil Kurtz, 19.

ALSO HEARD FROM

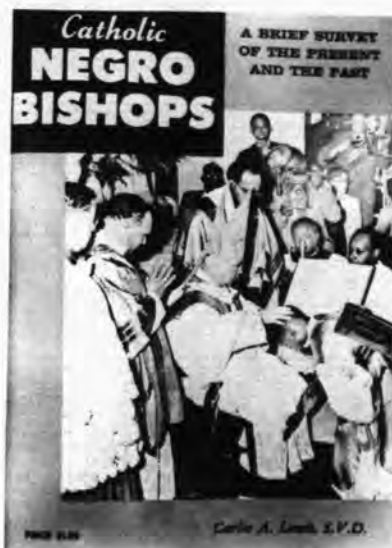
Greetings to all who wrote. From California—Maria Theresa, Barney Helms and Lorraine Acuna; from Colorado—Mary Ellen Peterson and Katherine Crum; from Connecticut—Mary Christiano; from Georgia—Robert and William Filgo; from Germany—Martha Richard, Dorothy Richard; from Illinois—Maureen Minogue, Doris Malacarne; from Indiana—Paula Grier; from Kentucky—Mary Ellen Littellmann; from Louisiana—Mary Lea Thibodeaux, Leo Toups; from Maine—Tony and Jimmie Shepart; from Massachusetts—Mary Ann De Mattio, Kevin Doyle, Elizabeth Irwin, Gayle Mayo, Madeleine La Hage, Frances Gangi, Edward Hoyle, James Glynn, Ronald Stevens, Katherine Foschia, Roberta Gilmore, Robert Connolly, Elaine Wrublewski, Kenneth Lennon, Robert Louis, Maureen Blaisdell, and Marie Abraham; from Michigan—Candice Hickcox; Mary and Sue Beaubien; from Minnesota—Clara Grimler; from Mississippi—Janine Bahin, Carol Daie, Nerlanne Parker, Margaret Burns, Gene Ellis, Linda Smith, Jumel Hicks, Loretta Steve, Polly Baroni, Nancy Steeples, Elizabeth Verswyvelt, Marianna McHenry, Paula Missouri—Susan Roth; from New Mexico—Agapita Vigil; from New York—Carmela Conti, Elaine McCabe, Loraine Doherty, Patricia Hains, Kathleen Bestpitch, Kathleen Vogel; from North Dakota—Elaine Kearnes; from Ohio—Carolyn Soehlen; from Ontario—Jack Sontrop; from Pennsylvania—Beatrice O'Malley, Beatrice Gazzola, Linda Bera, Robert Stango; from Puerto Rico—Carmen Pedrosa; from Texas—Janice Warshaw; from Wisconsin—Margaret Whit-

ford, Brenda Lee Schuh; from Wiesbaden, Germany, Mrs. Jerry Davis has been working with a bunch of youngsters who sent us some stamps for the missions. They are Edward Witaschek, Brendah Toolin, Gerald Waterman, John Smith, Mary Steele, Theryl Grady, Candace Wilson, Margaret Gallagher, Rhonda Provencher, Celeste Michael, David Quint and Mike Reilly.

Thanks to all these for their letters, poems, or stamps. I want all my young friends to start school with the resolution of doing their very best. Only when you do your best, can you be satisfied deep down in your own heart. Sometimes, when studies get hard, stop awhile, and say a little prayer for the missions. Why! Because when you help others even by prayer, God will help you.

A. CORNE

Divine Word Seminary
of St. Augustine
Bay Saint Louis, Mississippi



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by Rev. Carlos A. Lewis, S.V.D., S.T.D.

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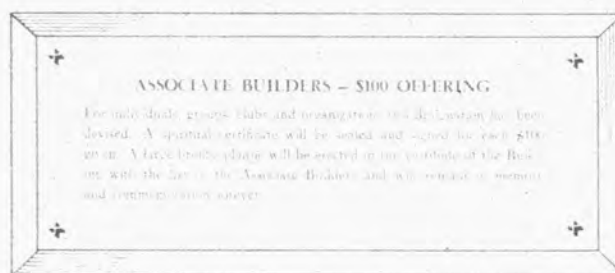


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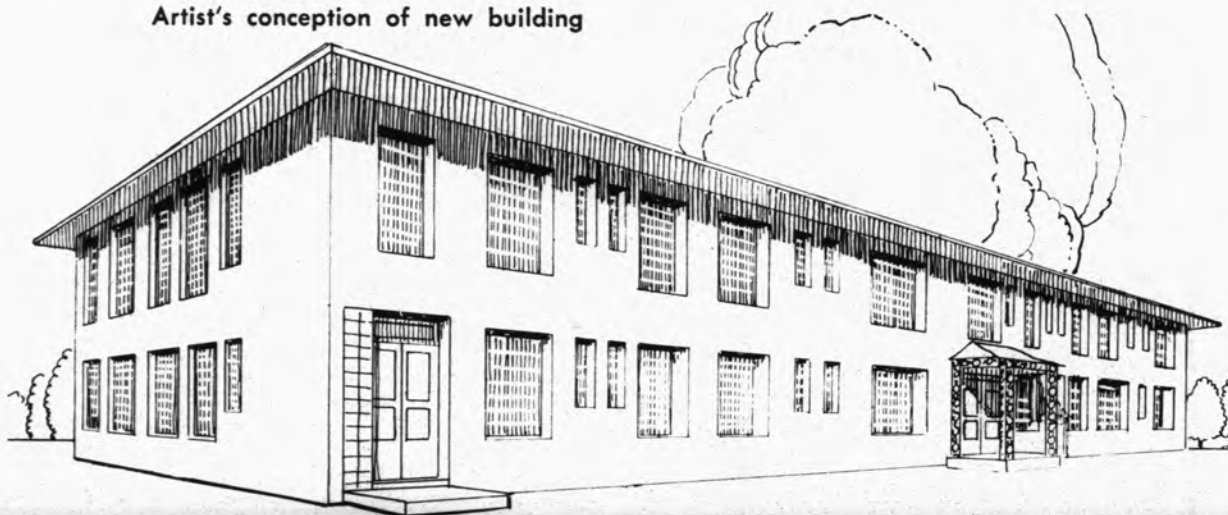
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- 1.) with every dollar you send, for unless you send it we cannot use it to build with.
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**Send your donations to: Rev. Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi**

Artist's conception of new building



ST. AUGUSTINE'S CATHOLIC **Messenger**

**KNIGHTS OF
ST. PETER CLAVER**

A brief history . . p. 232



october, 1959

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD

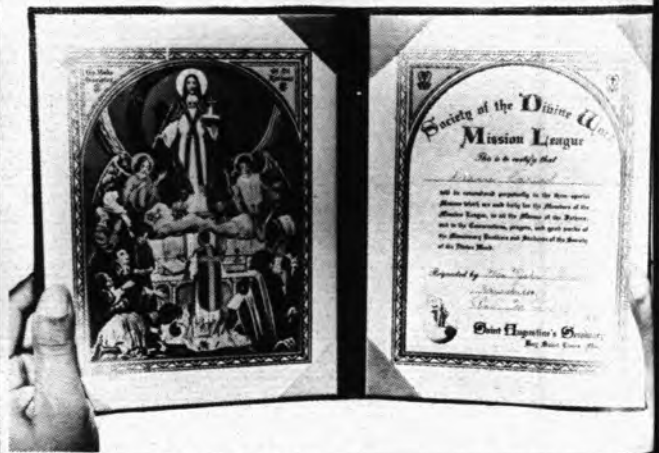
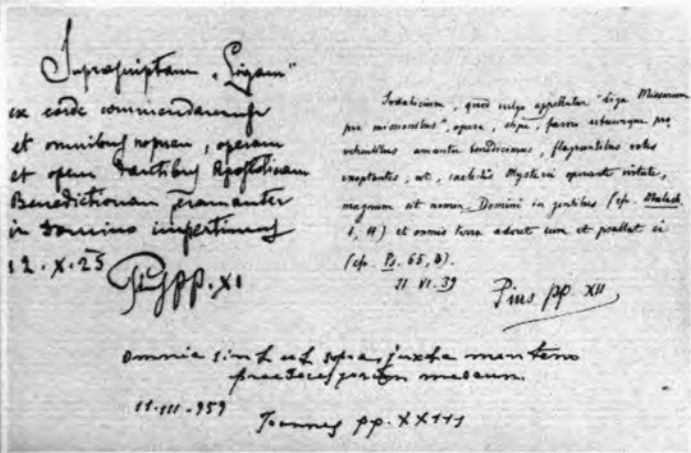


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Write to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

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READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Photo credits: Cover—Chicago Photographers; 231—Rev. Peter Bell, S.V.D.; 241—(1919) copy by Wilbert White, S.V.D. from "Claverite's" print of original in possession of Mrs. Irene Faustina Chacere; others, MESSENGER files; 242—Rev. Joseph Francis, S.V.D.; 243—MESSENGER files; 245—interior by Earl Sanders, Photographer; others, contributed; 247—Anthony Dugay, S.V.D.; 248 to 250—Bell, S.V.D.; 251—MESSENGER files; 254—Paul A. Wade.

Frater Wilbert White, S.V.D.
Photographer

Rev. Hubert Singleton, S.V.D., Editor
Rev. Arthur Winters, S.V.D.

Rev. Anthony May, S.V.D., Managing Editor
Rev. Carlos Lewis, S.V.D.

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Contributing Editors

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The cover: A Knight of Peter Claver arranges the ceremonial sword of his brother knight at Chicago.

FOR THE LIVING AND THE DEAD



Supra scriptam. Legam
ex corde commendamus
et omnibus rogamus, operam
et opem Sanctissimi Apostolicam
Benedictionem peramanter
in terminis imperpetuum
12. X. 25 P. 11

Omnia singula et separata, juxta mentem
praeceptorum in manum.

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State

St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

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CATHOLIC EDITOR GOES OVERBOARD

by THE EDITORS

... JOINT EDITORIAL

Mr. William O'Donnell is the managing editor of "The Guardian", Official Catholic Publication of the Diocese of Little Rock, Arkansas. On July 31, 1959 he began in that paper a copyrighted series of articles entitled "America's Race Problem — A Catholic Editor's Analysis". By September 4 he had concluded the series after six installments.

We carefully studied the articles as they successively appeared in "The Guardian". Since they touched directly on the MESSENGER's proper subject, the Catholic Church and the Negro, the editors of this magazine, three Divine Word Missionaries, give their reaction to the articles.

With the series now concluded we find we agree with Mr. O'Donnell's opening observation that America's racial problem must be solved. We also agree with his further observation that any real approach to a solution of America's race problem must deal with practical specifics. However, we *emphatically disagree* with the double-pointed theme he attempts to make thereafter in his sizing up of the practical specifics.

After his opening observations the editor proceeds, through his series of articles, to develop the following double-pointed theme supposedly leading to a solution of the race problem in America: 1) The American Negro's culture is hopelessly inferior and that frees the Whites from any obligation to grant certain social demands of the Negro. (To justify the sudden intrusion into the *Catholic* press of such an unchristian conclusion, Mr. O'Donnell offered no evidence of findings contrary to those of reputable sociologists who favorably compare the American Negro's culture to that of the Whites). 2) Whites are largely in good conscience in their attitude towards the

American Negro and that frees them of any guilt in refusing to grant certain social justice demands of the Negro.

Around this double-pointed core of the author's theme revolve a host of statements and conclusions.

We state here as emphatically as we can that we disagree with Mr. O'Donnell on the double-point he attempts to make and on many of the conclusion and statements he makes relative to it. This joint editorial is our preliminary answer to his opinions. With our next issue we plan a more detailed answer.

1.) We disagree that the American Negro's culture is hopelessly inferior to that of the Whites. We admit that there are Negroes, just as there are Whites, who lag behind the general American population in culture, but we do not admit the editor's unsupported statement that most Negroes are so inferior that they can in justice and within charity be kept under heel. We also point out here that nowhere does Mr. O'Donnell argue for full social justice for that great mass of Negroes who, as even he admits, are on par with, and in many instances, perhaps even superior to the Whites. So, despite his claims to the contrary, he really would oppress all Negroes, and solely because of their race.

We also wish to point out that trained, expert sociologists are very careful about this matter of cultural inferiority and superiority for the matter is not at all so clear-cut and easy to judge as Mr. O'Donnell recklessly does. We also point out, by the way, that the editor opened his series by berating the "so-called experts" on racial problems only to proceed, in six easy installments, to set himself up as one.

2.) We wish to ask how can Mr. O'Donnell know what is the conscience of Whites in America on this matter?

It is no easy task to get to a person's conscience to read its convictions. How can he be so sure that he dashes to the press with it? We disagree flatly with his conclusion that the Whites are in good conscience in the unchristian and cruel oppression of the Negro in America. The matter is at least in doubt. We say "in doubt" with a purpose, for we want to remind Mr. O'Donnell that not a few external actions of the Whites indicate anything but a good conscience in oppressing the Negro. We state here that such an important and fundamental law as love of our neighbor can scarcely be so grossly violated, as it is in the White's treatment of the Negro, and yet leave consciences undisturbed. Even the most backward people, accordingly, would be disturbed in conscience to treat the Negro the way Whites treat him—yet Mr. O'Donnell wants to tell us that the Whites are such a culturally forward people! How can the editor be so sure that the Whites are in good conscience over their treatment of the Negro? This we would like to know. He offers no proof. He only makes the statement and from there goes on to his sweeping conclusion that since they are in good conscience they can even defy the law!

At this point we consider that we have concluded our preliminary answer to Mr. O'Donnell's double-pointed theme. However, in closing we turn to two, in particular, of the many statements made by the editor. a.) He said the American Race Problem should be commented on only by those right at the scene of the problem, as they are the only ones qualified to comment. (This, of course, is a facet of the old southern attitude of "let us handle our Negroes, since we know them best"—a very erroneous attitude to say the least.) *In this opinion Mr. O'Donnell is wrong.* Competent authority can be fully and correctly informed of a nation's racial problems even though it abides outside of the area where the problems exist. Pope Pius

XI, for instance, knew exactly what he was writing about when he wrote from Rome about Hitler's racism. *And the American Bishops knew exactly what they were writing about when they wrote from Washington this year about the American race problem.* b.) In one of the six copyrighted articles the editor acknowledges the importance of educating people to their full responsibility in this matter of social justice. We welcome this statement coming from a staff member of "The Guardian" and express the hope of soon meeting in the Catholic "Guardian" such important and badly needed reading.

Finally, we regret very much that Mr. O'Donnell should have taken a defeatist attitude and pessimistically assumed that the Word of God and the numerically outnumbered Catholic Church will be powerless to solve the race problem in America. We regret deeply that he chose to abandon the powerful Word of God, which is "keener than any two-edged sword", and instead of preaching the spirit of Christ on the most difficult racial problem has preached the spirit of hardhearted mankind. Surely, Mr. O'Donnell knows that at least within the Catholic Church, the Mystical Body of Christ, the race problem can be gradually, yet, effectively solved through prudent measures, inspired by the powerful Word of God, the Sacraments, and the Church's authority. We further regret the decision to put Mr. O'Donnell's series of articles into booklet form for even wider distribution and we urgently ask that the distribution of these booklets be halted. Also, we ask that Mr. O'Donnell use the pages of "The Guardian" to apologize to those colored Catholics who are in duty bound to read his paper and who must surely have been deeply offended by his treatment of America's race problem. Mr. O'Donnell, we notice, is a pious, religious man. We believe he will see the value of our criticisms and suggestions.

Negro Apostolate in U. S. A.

by F. CENTIS, F.S.C.J.

The day will come when all Negro Catholics will not need separate parishes. This day, however, seems to be still quite far off.

Organized apostolic work on behalf of coloured Americans dates from 1866, when the American Bishops meeting at Baltimore appealed to priests to "consecrate their thoughts, their time, and themselves wholly and entirely, if possible, to the service of the coloured people". There were then 7,000,000 Negroes who had been recently emancipated from slavery; of this number, 150,000 were Catholics. Secular and religious priests answered the appeal. Among the latter, were the Josephites founded as an offspring of Mill Hill for the Negro apostolate. Their work has been outstanding. Today 222 Josephite priests and 20 brothers conduct 140 missions having care of more than 164,000 parishioners. They have counted 55,000 converts since the beginning of their work; last year converts numbered 1,983.

Also early on the scene were the Holy Ghost Fathers, the Society of St. Edmund, the Divine Word Missionaries, and the Blessed Sacrament Sisters, founded by Mother Katharine Drexel for the purpose of "serving Christ in the Indians and coloured people". Many other religious orders and a large number of diocesan priests have some participation in the Negro apostolate. Since 1939 the Verona Fathers, too, have been working among the American Negroes. It is very significant that our Society has as its patron St. Peter Claver who devoted most of his life to the apostolate among the slave Negroes of South

America. Twelve Verona Fathers are running parishes in Cincinnati, Ohio, and Louisville, Kentucky, and the two territories of Toccoa and Washington in Georgia.

NEGRO PRIESTS

Religious orders not only accept but encourage Negro membership. St. Augustine's Seminary at Bay Saint Louis, Mississippi was founded by the Divine Word Missionaries for the training of coloured priests. In keeping with the trend of the times, the seminary now accepts both coloured and white candidates. The native Negro clergy has been slow in building up, and a reason for this has been the lack of preparatory education on the part of otherwise worthy coloured candidates. With more ample educational opportunities becoming available for the Negroes, the future will provide a much higher percentage of coloured priests.

In recent years there has been a gradual trend towards regarding the apostolate among the Negroes not as a separate aspect of missionary work, but as part of the general growth of the church in U.S.A. This is a development of the energetic position taken by the Catholic church concerning racial discrimination. Here is an example.

NEWTON GROVE

When Archbishop V. Waters of Raleigh came to Newton Grove—a small town lost amidst the tobacco plantations of North Carolina—for his pastoral visitation in 1953, he found there two churches: the Most Holy Redeemer for about 250 Whites and, a couple of miles away, in a dusty side

This article on the Negro Apostolate in the U.S.A. appeared in a British magazine this year. It is an excellent summary of the work which the MESSENGER is trying to publicize. The magazine was that of the Verona Fathers of London. The author is a Verona Father.

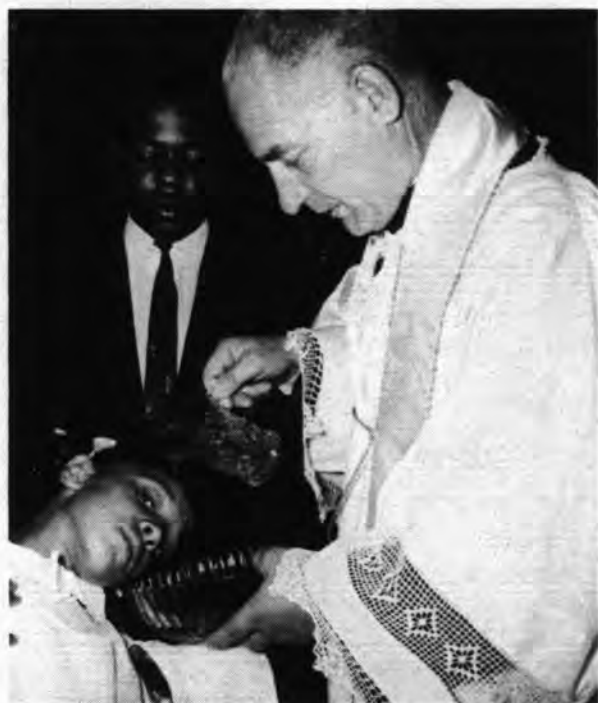
street, St. Benedict the Moor for about 80 Negroes. He said nothing but having returned to his residence he issued a decree by which the two parishes were to be united and both white and Negro Catholics were to attend the same services. There were angry protests. He answered them with a pastoral letter in which he said: "As a native of the South, I am fully aware of the influence of prejudice; but I also know its remedy: our Faith. As pastor of your souls, I am only too happy to take upon myself the responsibility for any evil that might derive from the fact that the two races now pray together, but I don't want to take the responsibility for those who refuse to pray to God with people of different race." He not only confirmed the union of the two parishes at Newton Grove but also abolished segregation in all the churches of his diocese.

CONVERSION WORK

While this process of integration is taking place, it still remains true that work among the American Negroes is very largely missionary. The reason is that most of the establishments which are predominantly for Negroes are located in almost entirely non-Catholic Negro surroundings. Their main object is to bring the knowledge of the Faith to the people within their reach and to win them to the Church. The barrier of aloofness that ignorance of the Church, prejudice or indifference has created in the course of centuries, must be breached. Thus an active apostolate among non-Catholics is a prominent part in the work of nearly all Negro parishes. This is clearly shown by the number of coloured converts received into the Church: in the past ten years it amounted to 100,000, and the number has increased steadily from year to year.

The over-all picture shows that the Catholic Negro group in the U.S.A., while increasing in stature, has not yet assumed its proper place in the Church in America. It is still regarded

as missionary in character, that is, still largely to be reached. It must not be forgotten that, although more than half a million Negroes are now Catholics, sixteen million others are still outside the Church.



Father John Gasper, S.V.D., Divine Word Missionary, baptizes in Mississippi.

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KNIGHTS AND LADIES of ST. PETER CLAVER

BRIEFLY OUTLINED

September 5, 1959

by Rev. Hubert Singleton, S.V.D.

There is only one colored Catholic fraternal order in the United States. It is called the Fraternal Order of the Knights of St. Peter Claver. All of its members are colored Catholics, with the lone exception of a single Oriental who entered the order in recent years at Los Angeles, California. The order is named for St. Peter Claver, the early South American apostle to the Negroes. The late Bishop Edward Allen of Mobile is said to have named it.

ORIGIN OF THE ORDER

The Knights of St. Peter Claver, as the order is more commonly called, had their beginning fifty years ago on Sunday, November 7, 1909 when four priests of the Josephite order met in the rectory of the Most Pure Heart of Mary Church at Mobile, Alabama with three colored lay members of that church to elect themselves trustees of the fraternal order they had envisioned. The priest were Fathers Conrad F. Rebesh, S.S.J. (pronounced REBB-ishur), pastor of the Most Pure Heart of Mary Church; Samuel J. Kelly,

S.S.J., Pastor of St. Peter's Church in nearby Pascagoula, Mississippi; Joseph P. Van Baast, S.S.J. (rhymes with last), pastor of the churches that served the Colored on Mon Louis Island and at Ch. ang, both places in Alabama near Mobile; and John H. Dorsey, S.S.J., a colored priest who was engaged in preaching missions on the Gulf Coast at the time. The laymen were Messrs. Gilbert Faustina, Frank Collins and Frank Trenier, all of Mobile. Commonly, the seven are equally credited with the founding of the Knights of St. Peter Claver, but a quarter of century after the order began, its official organ, the "Claverite", persistently and clearly identified Father Conrad Rebesh as the founder. Just why this is so is not evident from the written record. It is not certain who first saw the need for and conceived the idea of a fraternal order for the country's neglected Colored Catholics. Was it Father Rebesh? Father Kelly? Van Baast? or one of the laymen? Or, most unlikely, did the idea occur separately but almost simul-

taneously to several of the founders? Perhaps it was the idea of either Father Rebeshor or Father Kelly, for certainly they of the seven labored most strenuously to establish the order, first, in the planning of it, then later in its spreading and financing.

The three priests frequently met at the new Josephite mission house in Pascagoula which had been built by Father Kelly and where were headquartered the Josephite missionaries who traveled along the Gulf Coast. There the priests spent long hours planning the foundation of the order. In their work they probably studied the makeup of already existing fraternal orders. Father Dorsey was not a partner in this early planning. Nor were the three laymen partners in it, which makes it very unlikely that they, or any one of them, had originally conceived the idea of the order. The long hours spent at Pascagoula were not always in serious work. The priests enjoyed games of cards for relaxation and conversed over steaming cups of chocolate.

Probably only after their work was well under way did the priests introduce it to Father Dorsey and to the three laymen, members of Father Rebeshor's parish. It was then that the entire group came to meet on November 7, 1909 at Father Rebeshor's rectory and laid the beginning of the order.

Gilbert Faustina, who was a self-made business man of no small mental acumen, through his subsequent interest in the project, identified himself most closely with the order. He became the first Supreme Knight and held that position until 1926. Even after his tenure of the supreme office until his death in 1941 he exerted a founder's influence upon the Knights of St. Peter Claver.

Frank Trenier was a school teacher and a very capable man of letters. He was the editor of the "Shield", early organ of the order which was first pub-

lished at Mobile in November, 1910. He captured the order's purpose most intelligently and few Knights have explained that purpose more clearly than he later did in his essay which appeared in the "Claverite" of October, 1931. In October, 1941, the "Claverite", successor to the "Shield", paid touching tribute to Trenier at the time of his death. "He was a quiet and good man, a faithful Catholic, a loyal Claver . . . he stood firmly by principle and conscience. Courteous, kindly, he had, beside superb courage, enthusiasm and great charm of manner. He was a gentleman."

Frank Collins' name has remained permanently attached to the founding of the Knights of St. Peter Claver. However, his contribution to the order's early development was much less than that of the two preceding laymen, and he remained in the background until his death sometimes around 1919.

On June 23, 1911 the seven founders petitioned Price Williams, Jr. probate judge of Mobile County, Alabama, for a state charter which was granted them on July 12, 1911. It was then that the growth of the order was assured.

PURPOSE OF THE ORDER

It has been said that to be a colored man in the United States is a hard lot but to be a colored *Catholic* in the United States is an even harder lot. The priest-founders knew this to be true from their observations through years of work among the Negro people. Accordingly, from the preamble of their order, from the declarations of its charter, and from many pages of the "Claverite" it is learned why they founded the Knights of St. Peter Claver. 1.) To give financial help to the members and their beneficiaries. 2.) To solace the sick and disabled members. 3.) To provide *social and intellectual fellowship* for the members.

With this triple purpose the founders had in mind to supply the members

those benefits of which colored Catholics are everywhere deprived. As colored people they are ruthlessly exploited economically, so the order would assure them of such financial strength as would help them and their dependents at least in times of sickness and death, even if only in a minimum way. As colored Catholics they are excluded from most social fellowships, for the Whites, even white Catholics, will not admit them to fellowship, and meanwhile much fellowship with colored non-Catholics is forbidden them. So the order was founded to bring colored Catholics of the United States into fellowship with each other.

Thus appeared the written purposes of the order from its very beginning. However, another unwritten purpose was understood by the founders and first members. It was a purpose akin to what is known today as Catholic Action, i.e., to practice and propagate the Catholic Faith in private and public life. There is no mistaking this unwritten purpose was clearly understood and taken for granted in the early days of the order. In an open letter to the members which appeared in the "Claverite" of April, 1940, Gilbert Faustina wrote: "For it was in my home town that we started and worked to give our people a national fraternal society, so we could help to drill into the head and heart of our people the rudiments of *sound Catholic practice* and brotherly love with an organized body to *help support the Church*, and *bring back to our fold a good many fallen away Catholics*, (italics, the author's) and at the same time protect ourselves and families." This "Catholic Action" purpose is many times referred to in the "Claverite" as the members are urged to practice the spiritual life and to give moral and material support to the clergy. To impress the importance of this "Catholic Action" purpose upon the members and to avoid misunderstandings, the Knights of St. Peter Claver plan to write this purpose into their rules.

MEMBERSHIP AND AUTHORITY IN THE ORDER

The first members of the order were the seven founders, all men. The early recruiting was among the men. But it was not the intention of the founders to limit the membership to men. From the beginning they envisioned "an order for the *whole Catholic family*" as Gilbert Faustina later said at the 1920 convention. For practical and strategic reasons, however, the order set out to first recruit a male membership. First the senior male membership was established and on January 14, 1917, under Father Van Baast's leadership the Junior Knights division was officially recognized and its constitution accepted. This latter composition was the work of Father Van Baast and several aides. Later the women were recruited, and not until the convention of 1922 was their division officially authorized and their separate constitution adopted. Still later, in 1930, the Junior Daughters were officially established.

Within the Senior Knights there was established in 1917 the meritorious Fourth Degree rank. This rank is bestowed only in recognition of outstand-

KEEP THE COLORED MISSIONS IN MIND

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your Last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven. . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,
The Divine Word Missionaries.



Delegates to the convention held at Lafayette, Louisiana; probably the convention of 1919. Faustina is shown standing between the priests.

ing merit and not before one has been a member for at least four years. Fourth Degree members band together in groups called assemblies. Ranking below the Fourth Degree members and simultaneously possessing First, Second and Third Degree ranks are all the other Knights.

In the order's fourfold division of members the senior Knights form the supreme law making body. Though the Ladies and the Junior divisions (the latter, with senior supervision) do administer their own affairs and may even enact limited laws, the order's final authority has always rested with the senior Knights. For a time the Ladies vigorously opposed this one-sided investiture of authority, but their opposition eventually gave way to the order's constitutions.

Primarily the full authority rests in the annual national convention of the senior Knights and secondarily, i.e., between conventions, in the senior Knights' National Board of Directors elected at every second convention. The officers of the National Board who have their counterparts in the

Ladies Auxiliary are: the Supreme Knight; Deputy Supreme Knight; National Secretary; National Treasurer; National Advocate; National Physician; National Chaplain; Director General of Junior Knights; State and District Deputies; National Editor; and the most recent Supreme Knight.

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The Knights' first recruiting, naturally, was done at Mobile among the men of Most Pure Heart of Mary Parish. Here was formed Council #1. At Chastang was formed Council #2, and Council #3 was formed on Mon Louis Island. Council #4 was formed at Pascagoula as the founders immediately began the growth of the order working first within their respective congregations. Quickly the order began to spread along the Gulf Coast westward to the colored Catholic population of Louisiana and up the Mississippi River as far as Natchez. Crossing Louisiana the order spread into southeast Texas. Meanwhile councils were being formed in cities on the Atlantic seaboard and in the midwest

those benefits of which colored Catholics are everywhere deprived. As colored people they are ruthlessly exploited economically, so the order would assure them of such financial strength as would help them and their dependents at least in times of sickness and death, even if only in a minimum way. As colored Catholics they are excluded from most social fellowships, for the Whites, even white Catholics, will not admit them to fellowship, and meanwhile much fellowship with colored non-Catholics is forbidden them. So the order was founded to bring colored Catholics of the United States into fellowship with each other.

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Today the Knights and Ladies of St. Peter Claver number 140 Councils of Knights and 137 Courts of Ladies with a membership of about 13,000. The order has spread to more than 18 states and is found in 14 Archdioceses and 15 dioceses. All of its Councils and Courts, however, are located in the United States as the order has not yet spread beyond the borders of this country.

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The highest administrator of the Knights of St. Peter Claver is the Supreme Knight. More than any other person he is in a position to influence the fortunes of the order. To this day the Knights have had seven Supreme Knights: 1) Gilbert Faustina of Mobile, 1909 to 1926. His 17 successive years in office have never been equalled and probably never will as the revised constitution now limit the Supreme Knight to a maximum 6 successive years tenure: 2) Louis Israel of Plaquemine, La., 1926 to 1940; 3) Alphonse Pierre Auguste of Opelousas, La., 1941; 4) John H. Clouser of Galveston, Texas, 1941 to 1946; 5) J. Roland Prejean of Opelousas, La., 1946

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Help Complete a Scholarship (Burse)

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Won't you please help us to complete scholarships so that worthy boys can reach their lofty goal, the missionary career?

INCOMPLETE SCHOLARSHIPS

DIVINE WORD SEMINARY, ARLINGTON, CALIFORNIA

	Received	Total	Need
Little Flower	\$ 2.00	\$3,737.50	\$1,262.50
Sacred Heart	6.00	1,041.00	3,959.00
St. Anthony	2.00	499.00	4,501.00
St. Joseph		223.50	4,776.50
St. Jude	25.00	298.00	4,702.00
Holy Spirit		82.25	4,917.75
Our Lady of Fatima		92.00	4,908.00
Blessed Martin de Porres		270.96	4,729.04
St. Martha		12.00	4,988.00
Our Lady of Lourdes	11.00	772.37	4,277.63
St. Philomena		37.00	4,963.00
Our Lady of Perpetual Help		1.00	4,999.00
Our Lady of Peace		2.00	4,998.00

DIVINE WORD SEMINARY, BAY SAINT LOUIS, MISSISSPPI

	Received	Total	Need
Blessed Martin de Porres No. 7	\$ 5.00	\$ 5.00	\$4,995.00
St. Joseph	1.00	3,198.58	1,801.42
St. Jude	2.00	2,301.50	2,698.50
Our Lady of Fatima	2.00	2,272.00	2,728.00
Little Flower IV	1.00	1,298.25	3,701.75
Holy Ghost		1,100.15	3,899.85
St. Mathias		876.50	4,123.50
St. Elizabeth		595.00	4,405.00
Our Lady of Sorrows	5.00	598.76	4,401.24
St. Madeline Sophie Barat		505.50	4,494.50
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friends were gained. Perhaps the classic example of the young order's fumbling ways occurred when its founder, Father Rebesh, died on June 24, 1938. The founder's death went unnoticed by the Knights, and at his funeral only one member of the order showed up to do him honor. In a distributed article the renowned Father Gillard, S.S.J. took the Knights to task for what seemed to him ingratitude. With deep regrets the entire order humbly acknowledged its mistake. Louis Israel, a friend of Father Rebesh, hastily tried to make amends. But it was too late. The fumbling had been done and anger had been needlessly aroused in many. The Knights, of course, were not to be accused of ingratitude. It was but one example of what is now plain to see. The early Knights of St. Peter Claver were hampered on several fronts by lack of experience in tact, diplomacy and organizing know-how. Hampered also by a dreadful lack of finances, and above all, by a lack of education and formal training for which no amount of common sense or "mother wit" could substitute. Part of the responsibility for this belongs to the era of Negro suppression in which they lived.

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Delegates to the convention held at Lafayette, La. in 1949.

preme Knight, assumed the leadership at Auguste's death. With the coming to office of Clouser a new trend was suddenly established in the order which continues even today. Like the leaders who preceded him, Clouser was a good man, upright and hard working. But he brought another sorely needed quality to the supreme office—a broad formal training and educated competence. He was a school teacher in the Galveston school system and had acquired experience in straightening out chaotic situations. Also he had a strategist's keen sense for timing men and events. Hardly had Clouser taken office when his qualities began to work for the order's uplift. He immediately moved to set into smoother operation its internal affairs. He established efficiency in his own supreme office and worked to make the entire order more efficient. He was particularly anxious to have the financial problems overcome as quickly and as definitely as possible. Quickly he moved to gain badly needed recognition from Church authorities and personally represented the order to bishops and archbishops who were scarcely aware of the Knights' presence in their dioceses. Watching for the correct moments and times Clouser pulled the order out of the horse and buggy days and brought it abreast of the times. But most important, in his short tenure of five years the order achieved solvency, something it had been struggling for since its foundation.

In his work Clouser was luckily aided by two of the most capable

Knights the order has ever enrolled, George L. Rieras (pronounced REER-us) and Alexander Pierre Tureaud (pronounced TOOro).

Rieras edited the "Claverite" from 1928 to 1948. The quality of his work was so good and the extent of his devotion so great that at his death in 1948 he was named "Editor in Perpetuum" of the "Claverite".

Tureaud was won to the cause of Claverism as a young lawyer in 1932 when he was beginning his practice in New Orleans. The volume of work that he has done for the order as National Advocate, National Secretary and editor (after Reiras) is unbelievably large and outstandingly valuable. It was through his hard work that Clouser was finally able to guide the order into solvency.

Under the guidance of not only devoted but also competent leadership the Knights of St. Peter Claver were definitely leaving the threat of stagnation and traveling the high road to success through the years of World War II, and especially by 1945. With solvency assured (after the objections and obstacles of misunderstanding members had been removed) and competent administrators succeeding to office, avenues were opened to an increased membership. From a long static enrollment of about 5,000 the order's membership quickly climbed to 7,000, 8,000 and 9,000.

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Delegates to the convention held at Lafayette, La. in 1949.

preme Knight, assumed the leadership at Auguste's death. With the coming to office of Clouser a new trend was suddenly established in the order which continues even today. Like the leaders who preceded him, Clouser was a good man, upright and hard working. But he brought another sorely needed quality to the supreme office—a broad formal training and educated competence. He was a school teacher in the Galveston school system and had acquired experience in straightening out chaotic situations. Also he had a strategist's keen sense for timing men and events. Hardly had Clouser taken office when his qualities began to work for the order's uplift. He immediately moved to set into smoother operation its internal affairs. He established efficiency in his own supreme office and worked to make the entire order more efficient. He was particularly anxious to have the financial problems overcome as quickly and as definitely as possible. Quickly he moved to gain badly needed recognition from Church authorities and personally represented the order to bishops and archbishops who were scarcely aware of the Knights' presence in their dioceses. Watching for the correct moments and times Clouser pulled the order out of the horse and buggy days and brought it abreast of the times. But most important, in his short tenure of five years the order achieved solvency, something it had been struggling for since its foundation.

In his work Clouser was luckily aided by two of the most capable

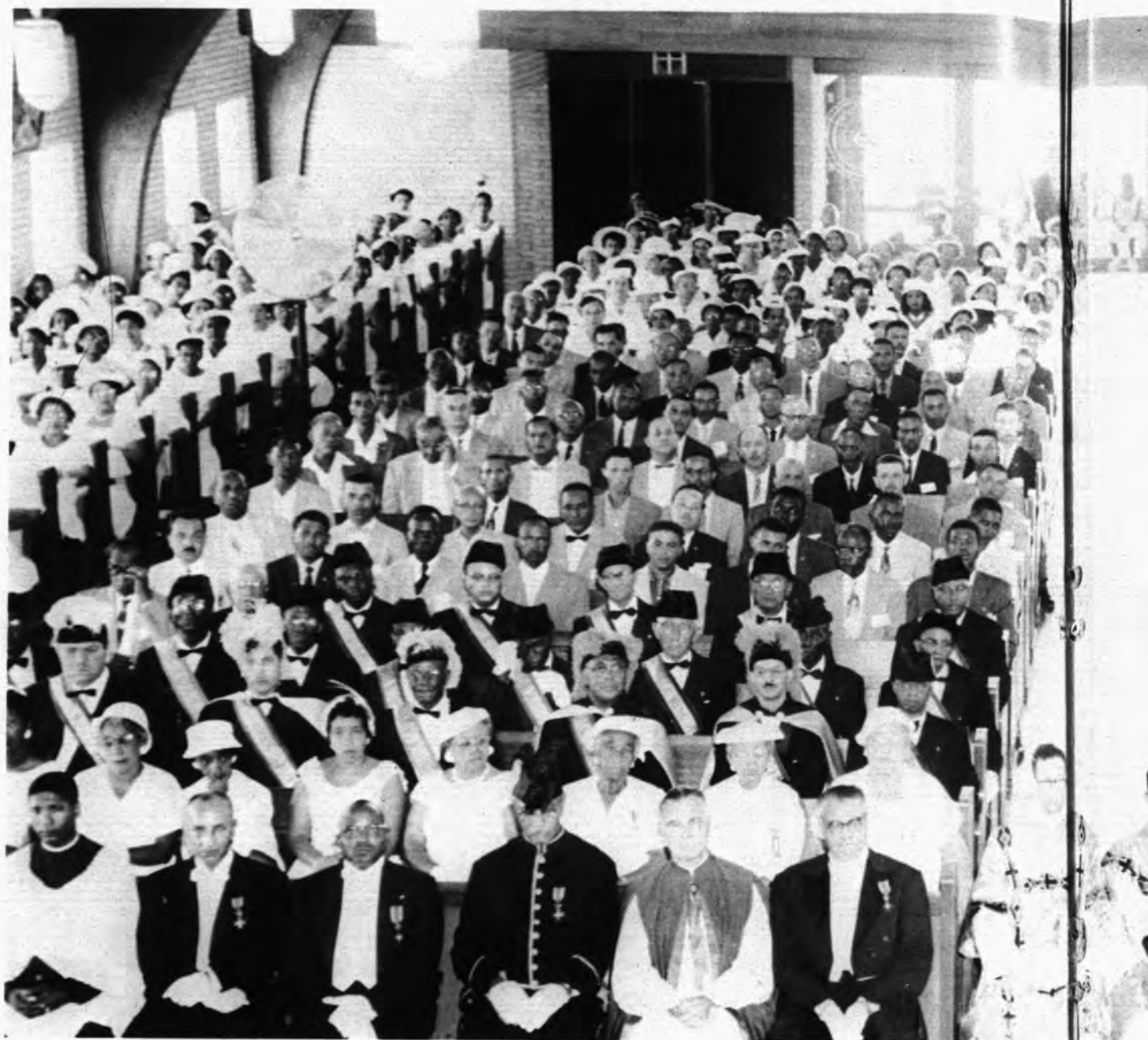
Knights the order has ever enrolled, George L. Rieras (pronounced REER-us) and Alexander Pierre Tureaud (pronounced TOOro).

Rieras edited the "Claverite" from 1928 to 1948. The quality of his work was so good and the extent of his devotion so great that at his death in 1948 he was named "Editor in Perpetuum" of the "Claverite".

Tureaud was won to the cause of Claverism as a young lawyer in 1932 when he was beginning his practice in New Orleans. The volume of work that he has done for the order as National Advocate, National Secretary and editor (after Rieras) is unbelievably large and outstandingly valuable. It was through his hard work that Clouser was finally able to guide the order into solvency.

Under the guidance of not only devoted but also competent leadership the Knights of St. Peter Claver were definitely leaving the threat of stagnation and traveling the high road to success through the years of World War II, and especially by 1945. With solvency assured (after the objections and obstacles of misunderstanding members had been removed) and competent administrators succeeding to office, avenues were opened to an increased membership. From a long static enrollment of about 5,000 the order's membership quickly climbed to 7,000, 8,000 and 9,000.

After Clouser's tenure of office there came in quick succession the Supreme Knights J. Roland Prejean, Beverly V. Baranco, Jr. and Eugene



Delegates to the convention held in Lake Charles

B. Perry. These were devoted men. For the most part, however their task was predetermined. They had only to keep the wheels of progress rolling as Clouser had started them. And they did it very competently. The membership climbed to 10,000, 11,000, 12,000. Most recently, as the Knights gathered at Mobile under the leadership of Eugene B. Perry, to observe the 50th Anniversary of their order the membership hovered around 13,000 and the liquid assets had mounted from the \$124.95 of 1909 through the \$125,000 of 1949, to more than \$300,000!

THE CATHOLICITY OF THE ORDER
The Knights of St. Peter Claver have always kept in line with the Church. The members are urged to a devout Catholic life and to the frequent reception of the Sacraments. The order has always championed only what the Church does certainly approve, e.g., the need for a Catholic education, the encouragement of priestly and religious vocations among the Negro youth, a more intense spiritual life, social and interracial justice, etc. On several occasions the Popes have given the Knights the Apostolic Bless-



Convention held in Lake Charles, Louisiana in 1957.

ing. They have been commended many times by the American bishops.

This fidelity to genuine Catholicity over 50 years can be traced, first, to the basically solid Catholicity of the colored Catholics generally; second, to the lasting influence of the three good priests who founded the order and the many zealous priests who have been its national and local chaplains.

SURE POSITION OF THE ORDER

At its 50th Anniversary, then, the order stands in a sure position. Its Catholicity continues to be one with that of the Church. Its financial and

numerical strength promise well. Its internal affairs are functioning smoothly. The blessing of God seems to be on the Order of the Knights and Ladies of St. Peter Claver as it begins its second half century. With its internal problems solved by the close of its first 50 years the potentially powerful order seems about ready to rededicate itself to the external works of "Catholic Action" as envisioned by its founders. All around, in the civic, social and church parish life of the colored Catholics, the order's strong help is desperately needed.



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a Peter Claver Member.*

By REV. JOSEPH FRANCIS, S.V.D.



A phone call to the manager of television station KLFY in Lafayette, Louisiana started Mrs. Caroline Chretien on the road to becoming promoter, script writer, public relations manager and director of a monthly television show known to over a million viewers in the Cajun country of Louisiana as "Talent Discoverers". The show, since it was begun in 1957, has been seen by over a million and a half people. Moreover, the show has a rating that is not to be ignored.

One is not surprised at Mrs. Chretien's success in this venture when one considers the woman. The mother of eight living children, an active third order Carmelite, Vice-president of the Immaculate Heart of Mary Confraternity of Christian Doctrine, Secretary of Court #76—Ladies Auxiliary of the Knights of Peter Claver, directress of Girl Scout Troop #115, reporter for the Louisiana Weekly of New Orleans, and recently appointed board member of the newly formed Juvenile Board of the City of Lafayette, La., her home town. This is Mrs. Caroline Chretien. A little lady with a big heart. A typical example of the hundreds of outstanding but little known colored Catholic leaders developed by the Knights of Peter Claver.

Within this dignified, greying lady whose steel grey eyes punctuate all of her verbal convictions, burns a fervent desire to do as much good to as many people as possible. This budding television producer graduated from Tuskegee Institute in 1911. She possesses a clear, logical mind and a storehouse of resourceful thinking.

When I asked Mrs. Chretien about the origin, purpose and nature of her "Talent Discoverers" program, she gave me a simple factual account of what has happened and continues to happen every time the show is telecast. Mrs. Chretien said that she had long asked herself a thousand "whys" and got no satisfactory answer. She wanted to know, above all else, why Negroes, who patronize local merchants, watch television and are a potent large market for the local merchants, would not, or *could* not appear on programs sponsored by the merchants whom they patronized. When Mrs. Chretien crystalized her thoughts in a telephone conversation with the manager of Station KLFY and later on expatiated in a personal interview, she was told the hard, cold facts. However, the manager recognized a good thing here and suggested that Mrs. Chretien organize and bring into being a show, sponsored by local merchants and featuring local Negro talent of the highest calibre. With the aid of several good friends and her persistence Mrs. Chretien proceeded to do just this and "Talent Discoverers" was born.

This humble woman admits that she did make a lot of false starts and ran into many blind alleys, but she has come out of each experience with something learned. What amazes Mrs. Chretien and the local public most of all is the wealth and the quality of the talent discovered on her show. This has definitely aided in making the public think about the educational level reached by the Negro youngsters

(Continued on Page 251)



Worker in U. S. Colored Missions May Be Beatified

*Father Stephen Eckert, O.F.M. Cap.
of Milwaukee noted for his work
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Towards the end of June, 1959 there was completed at Milwaukee, Wisconsin the gathering of information about the late Father Stephen Eckert, O.F.M. Cap. in a preliminary process which, after yet longer and more complicated investigation, may eventually lead to the beatification of this one-time laborer in the U. S. Colored Missions.

Father Stephen Eckert was known as Milwaukee's "champion of the colored people". He was the first resident pastor of St. Benedict the Moor Mission for that city's colored people. He served there from 1913 until shortly before his death in 1923.

He was born at Dublin, Ontario, Canada, April 28, 1869. He pursued his classical studies at Berlin (now Kitchener), Canada. On May 21, 1891, he entered the Capuchin Order at Detroit, Michigan. He was ordained a priest of God, July 2, 1896.

For many years New York City was the field of his priestly activity. He was highly esteemed as a zealous missionary and a capable retreat master. Neither the glamor of the big city nor the high regard he won there were to his liking. Father Stephen longed to serve the poor and the neglected. Finally yielding to his petitions the superiors appointed him to St. Benedict's Mission for the Colored at Milwaukee.

His robust physical strength, his

ready gift of speech, his high enthusiasm and his unbounded trust in divine Providence were henceforth made to serve the colored people. To further his work at St. Benedict's he moved among the Colored and the White. With the former he was the loving father, with the latter he was the valiant champion of the downtrodden race. He used every opportunity to remove prejudice against his people. Thus he traveled across the State of Wisconsin and the Midwest. It was on one of his trips into Iowa that he caught a cold which developed into pneumonia. On February 16, 1923 he died. One of the last statements he made was "Here I lie idle while thousands of souls are perishing!"

Since his death numerous favors, spiritual and temporal, have been attributed to his intercession.

In addition to the preliminary investigation that took place at Milwaukee, investigations also went on at London, Ontario, in the vicinity of his birthplace, and in New York City where he worked for about 10 years.

Among the many efforts he made for the Colored at Milwaukee was the founding of a Catholic boarding school. Two years before his death his superiors decided to abandon the school, a project that had meant much to the priest, but Father Stephen obediently submitted to their judgment.

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S.V.D.



Rev. Herman Mueller,
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Bro. Bernard Dorade,
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Before I start down the Divine Word Mission Trail I want to quickly acquaint our readers, especially our new readers, with the Divine Word Missionaries whose work is featured on this page. 1.) We are missionaries, as our name says. We labor in many lands abroad, and in the United States we labor mostly among the Colored, but also among the Mexicans and Whites in a few places and among the Japanese in San Francisco, California. 2.) Our title, *Divine Word Missionaries*, indicates that we are named in honor of the Son of God, the second Person of the Blessed Trinity, Who is called by St. John the Divine Word of God. Our membership includes priests and brothers. Throughout the world we number about 5,000 and our world headquarters is in Rome. In the United States we number more than 350 and our headquarters in the South is at Bay Saint Louis, Mississippi. This magazine is published there. Now to start down the Divine Word Mission Trail . . .

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CALIFORNIA

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DIVINE WORD MISSION TRAIL!!

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SEMINARIANS DISCUSS LEADERSHIP

By FRATER THOMAS POTTS, S.V.D.

The theme of the 11th annual conference of the Seminarians' Catholic Action Study of the South (S.C.A.S.S.) held at Spring Hill College, Mobile, Alabama last August, was "Christo-Centric Leadership Within Church and State." A wide variety of subtitles came under this theme, and outstanding experts from different fields told seminarians from thirteen seminaries how they could and should become leaders, bringing society to Christ.

Interracial relations was an item on the agenda of discussions, and since reports on such discussions lies within the scope of the *Messenger* more than other topics of the conference, only the interracial relations will be mentioned here.

St. Augustine's Seminary was well represented by its alumnus, Bishop Joseph O. Bowers, S.V.D., who gave the opening benediction on the night of August 24; Very Rev. Harold Perry, S.V.D., rector of St. Augustine's, who accompanied His Excellency; and three seminarians, Fraters Charles Burns, Anthony Dugay, and the author.

Bishop Bowers assured the seminarians that such discussion weeks were indeed beneficial in forming priestly leaders, and he expressed his hope that they would spread their own interest in Catholic Action to their fellow seminarians.

The first conference on the program, and the one causing most comment,

Our readers may welcome this excellent coverage of the southern seminarians' meet as written by our contributing editor, Frater Thomas Potts, S.V.D. of St. Louis Mo. — Editor

was a frank and forthright discussion entitled, "Leadership Among the Colored Citizens" delivered by Rev. Eugene McManus, S.S.J. Much of it was directed only to priests and seminarians, but some pertinent passages would be useful reading for the general public. Father took great pains to point out that his observations applied not only to the South but to most areas of the United States.

Father McManus first set out to prove that the race problem is the responsibility of priests. This he did by quoting Popes Leo XIII, Pius X, Pius XI, and Pius XII, all of whom minced no words in saying that social problems are basically moral and religious and are therefore the responsibility of priests. That the race problem is a social problem is evident.

Giving many pertinent and practical examples which themselves condemned segregation, Father McManus tried to prove that the consciences of many Catholics should be disturbed (*which many Catholics hesitate to do*) because the scale of values proves that the injustice done the Colored far outweighs other considerations which might recommend continued silence on the race question.

"We have come," he said, "to a sad era in the history of our Catholic faith when staunch Catholics accuse a bishop of introducing new doctrine just because he preaches on brotherly love—of all things, brotherly love, which once was the mark of the Catholic Church, now has become new doctrine!—because he preaches on brotherly love and its practical implementations. And this sad situation is the result of many years of neglect and silence."

Later Father McManus condemned segregation as a system which makes race relations grow continually worse rather than better: "You don't settle this problem in a laissez-faire manner. Segregation is a self-deepening rut. One of the causes of misunderstanding between people, one of the causes

of mistrust, of dislike, is the fact that people don't know each other. They don't understand each other. And segregation merely perpetuates this. It's a self-deepening rut. Things don't get better, they get worse."

The Josephite teacher went on to praise Negro Catholics for their loyalty to the Church despite prejudice and injustice on the part of many white Catholics: "Without any doubt I think it is a miracle of grace and of deep faith that we have as many Catholic Negroes as we have. Their loyalty, their tolerance, and magnanimity is nothing short of inspirational."

"A year ago I met a white man from Europe, an atheist, who got a job as an organist in a white Protestant church. And he told me that in the two years he was here, he never heard so much Christianity preached and so little practised as he did in this country. He said in fact that if he understood that Christianity stood for kindness, for the patient toleration of wrong, if this was what Christianity was, the only Christians he saw in this country were the Negroes. Of course, this is an exaggerated viewpoint. But I think it is a startling one, and one that ought to bring us up short, coming as it did from an atheist."

Later, Father brought up a most interesting observation on the Supreme Court decisions regarding racial issues, an observation often overlooked by Catholics: "Our activity (in race relations) must not be subsequent to pagan directives from a supreme court. We don't need the supreme court to teach us how to love. The Gospels are there."

The second conference was delivered by Doctor Bertha Mugrauer, directress of Caritas, a lay organization which may soon become a secular institute. Although Miss Mugrauer's integrated organization is active especially among the Colored, where their help is much needed, the topic assigned her for discussion did not concern the race question but rather "Woman's Role in



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As to integration he stated that in many Catholic circles there is a great deal of floundering about. Someone must take the leadership. In American life people who favor the just side are too often silence, sitting back, not saying anything, doing nothing. In their own way they are contributing to the injustice.

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(Continued on Page 251)

SEMINARIANS DISCUSS LEADERSHIP

By FRATER THOMAS POTTS, S.V.D.

The theme of the 11th annual conference of the Seminarians' Catholic Action Study of the South (S.C.A.S.S.) held at Spring Hill College, Mobile, Alabama last August, was "Christo-Centric Leadership Within Church and State." A wide variety of subtitles came under this theme, and outstanding experts from different fields told seminarians from thirteen seminaries how they could and should become leaders, bringing society to Christ.

Interracial relations was an item on the agenda of discussions, and since reports on such discussions lies within the scope of the *Messenger* more than other topics of the conference, only the interracial relations will be mentioned here.

St. Augustine's Seminary was well represented by its alumnus, Bishop Joseph O. Bowers, S.V.D., who gave the opening benediction on the night of August 24; Very Rev. Harold Perry, S.V.D., rector of St. Augustine's, who accompanied His Excellency; and three seminarians, Fraters Charles Burns, Anthony Dugay, and the author.

Bishop Bowers assured the seminarians that such discussion weeks were indeed beneficial in forming priestly leaders, and he expressed his hope that they would spread their own interest in Catholic Action to their fellow seminarians.

The first conference on the program, and the one causing most comment,

was a frank and forthright discussion entitled, "Leadership Among the Colored Citizens" delivered by Rev. Eugene McManus, S.S.J. Much of it was directed only to priests and seminarians, but some pertinent passages would be useful reading for the general public. Father took great pains to point out that his observations applied not only to the South but to most areas of the United States.

Father McManus first set out to prove that the race problem is the responsibility of priests. This he did by quoting Popes Leo XIII, Pius X, Pius XI, and Pius XII, all of whom minced no words in saying that social problems are basically moral and religious and are therefore the responsibility of priests. That the race problem is a social problem is evident.

Giving many pertinent and practical examples which themselves condemned segregation, Father McManus tried to prove that the consciences of many Catholics should be disturbed (*which many Catholics hesitate to do*) because the scale of values proves that the injustice done the Colored far outweighs other considerations which might recommend continued silence on the race question.

"We have come," he said, "to a sad era in the history of our Catholic faith when staunch Catholics accuse a bishop of introducing new doctrine just because he preaches on brotherly love—of all things, brotherly love, which once was the mark of the Catholic Church, now has become new doctrine!—because he preaches on brotherly love and its practical implementations. And this sad situation is the result of many years of neglect and silence."

Later Father McManus condemned segregation as a system which makes race relations grow continually worse rather than better: "You don't settle this problem in a laissez-faire manner. Segregation is a self-deepening rut. One of the causes of misunderstanding between people, one of the causes

Our readers may welcome this excellent coverage of the southern seminarians' meet as written by our contributing editor, Frater Thomas Potts, S.V.D. of St. Louis Mo. — Editor

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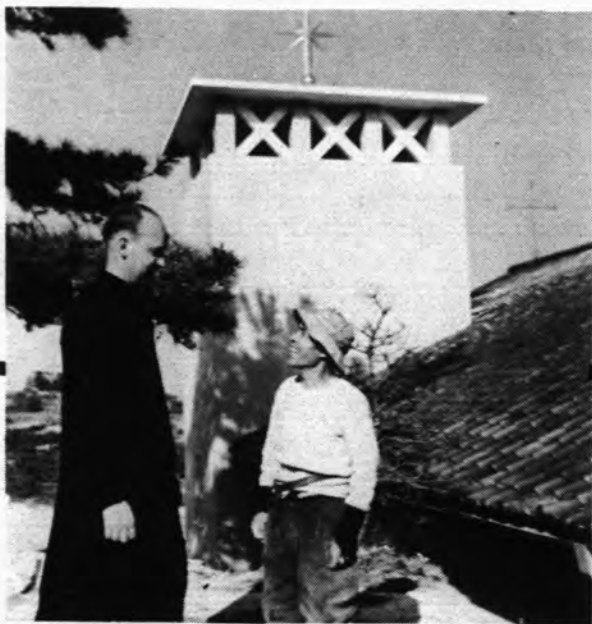


A double gateway to a temple.

JAPAN

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The Divine Word Missionaries began working in Japan in 1907. Today we have about 100 missionaries there. Among them are many Americans. These men are found throughout the long, banana-shaped island, but particularly in its northern half around the cities of Nagoya, Tokyo, Niigata and Akita. In Japan we conduct 36 churches and mission stations; 3 high schools and 1 university with a student enrollment of 3,899. We conduct 1 major and 1 minor seminary with an enrollment of 75. There are 10,357 Catholics under our care in a total population of 5,500,000. In this work we are aided by 287 Sisters, of whom 235 are Japanese. Last year there were 679 people in convert classes and last year 372 adults were baptized. Infant baptisms numbered 237.



Father Hilbert Wiesen, S.V.D. of Dodge, Nebraska at Stella Maris Church in Nagaura.



A bonze, or Buddhist monk.



Newlyweds (center) with attendants.



Father Peter Venne, S.V.D. of Germany at the Divine Word Missionaries' Catholic University of Nagoya.



Father John Umans, S.V.D. of Holland with Mr. Yoshida Kita



Father William Puhl, S.V.D. of Germany converses with an elderly woman.

Father Wiesen baptizes.



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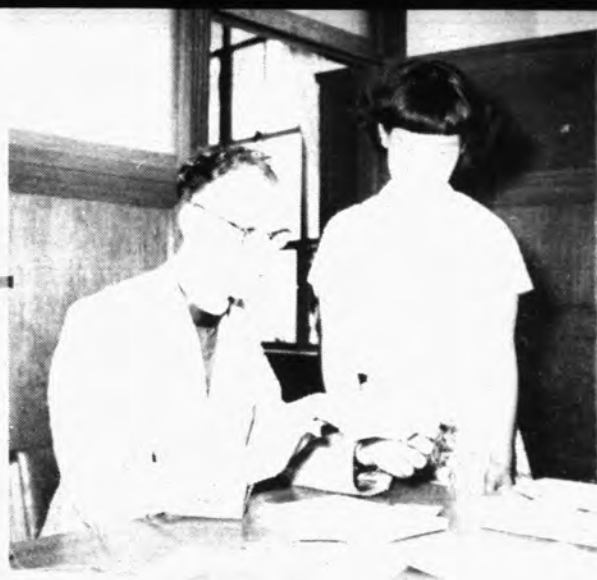
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Hope and Trust in God Alone

from The Imitation of Christ, Bk. III, chap 59

O Lord, what is the trust that I can have in this life, or what is my greatest solace among all things under heaven? Is it not You, my Lord God, whose mercy is without measure? Where have things been well with me without You; and when have things not been well with me if You were present? I would rather be poor with You than rich without You. I would rather be with You a pilgrim in this world, than without You to be in heaven. Where You are is heaven, and where You are not is both death and hell. You are to me all that I desire, and therefore it behooves me to cry to You and heartily to pray to You. I have nothing save You to trust in that can help me in my necessity, for You are my hope, You are my trust, You are my comfort, and You are my most faithful helper in every need.

Man seeks what is his, but You seek my salvation and profit and turn all things to the best for me. If You send temptations and other adversities, You order all to my profit, for You are accustomed to test Your chosen people in a thousand ways. And in such testing You are no less to be glorified and praised than if You had filled your people with heavenly comfort. In You, therefore, Lord, I put my trust, and in You I bear patiently all my adversities, for without You I find nothing but instability and folly. I see well that a multitude of worldly friends is no profit to me, that strong helpers can avail nothing, nor wise counselors give profitable counsel, nor skillful teachers give consolation, nor riches deliver in time of need, nor secret place in any way defend, if You, Lord, do not assist, help, comfort, counsel, instruct, and defend. Everything that seems to be ordained for man's solace in this world is worth nothing if You are absent; nor may all these things bring any man to true happiness, for You, Lord, are the end of all good things. You are the sublimity of life, the profound wisdom of everything that is in heaven and on earth, and so, to trust in You above all things is the greatest comfort to all Your servants. To You, therefore, the Father of mercy, I lift up my eyes; in Thee alone, my Lord, my God, do I put my trust. May my soul bless and hallow You with Your own heavenly blessings, so that it may be Your dwelling place and the seat of Your eternal glory, so that nothing may be found in me at any time that may offend the eye of Your majesty. Behold me, Lord, according to the greatness of Your goodness and Your manifold mercies, and graciously hear my prayer, the prayer of your poorest servant, outlawed and exiled far away in the country of the shadow of death. Defend and keep me among the manifold perils and dangers of this corruptible life, and direct me through Your grace by the ways of peace into the country of everlasting clarity without end.



Father Kuhl transfers after 11 years

Father Paul Kuhl, S.V.D. has left the Divine Word Seminary at Bay Saint Louis, Mississippi (home of the MESSENGER) for the Divine Word Seminary at Island Creek, Massachusetts. He had been here with us since June, 1948 teaching our priesthood aspirants (high school level) and helping to administer the seminary as treasurer and director.

He is a native of St. Martin, Minnesota where he was born December 16, 1916 and where his mother, Mrs. Margaret Kuhl, still lives. His father, Mr. Robert A. Kuhl, died there on June 19, 1955. The priest was ordained at the Divine Word Seminary in Tech, Illinois in August, 1947.

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LIGHTS, ACTION, CAMERA!

(Continued from Page 242)

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Boys' and Girls' CORNER

My dear Boys and Girls:

Greetings from Bay Saint Louis, along the Gulf Coast! By this time all of you are deep in school work and school activities. In everything that you do, remember, God deserves your best, your Church deserves your best, your country deserves your best, your school deserves your best! Don't get in the habit of doing things half-way, or half-heartedly. As the poet said: *Give to the world the best you have, and the best will come back to you.*

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POETRY CONTEST

Here are our poetry winners for this month:

THE BEAUTY OF HOPE

I see the beauty of a soul, amid the
cleansing flame,
I see the beauty of a rose that
blooms in the summer rain.
Beauty—the lips of a lover, that
will kiss and then run away,
Beauty—the silvery sunset at the
close of a wonderful day.
More beautiful than all of these, a
priceless thing to see,
One suffering raise his eyes to God
and pray for liberty.
Not suffering with his body, this
has come and gone again,
But a hurt of heart, and soul, and
mind, the deepest kind of pain.
Amid the pain and torment yet he
still finds time to pray
And turn his mournful eyes, and
hope—for tomorrow's another day.
Tomorrow perhaps equality his
tender heart will see.
Tomorrow may be the blessed day
when he is truly free.

The right to walk with head held
high;
The right to love, to live,—to die.
God-given rights to every man,—
men dare to take away;
But tonight we close our eyes in
peace for tomorrow's another day;
by Irene Bautista, 14
Pawtucket, R. I.

Here are a couple of Hallowe'en selections that fit the October season very well.

HALLOWE'EN

Whispering wind; orange moon;
Little goblin out so soon;
Trick or treating, always meeting
Little ghostie in his sheeting.
Always fleeing, afraid of seeing
A big bad witch or a human being.
Scary pumpkin; green-eyed cat;
Eerie creatures: big black bat.
Glooming shadows—midnight
coming;
Boooo—you'd better start running!
by Elizabeth Irwin, 12
N. Weymouth, Mass.

HALLOWE'EN

Bolt the doors
and bolt them tight;
Ghosts and goblins
Are out tonight.
Big ghosts and little ghosts
Haunt every street;
Scaring pirates and gypsies
Whom they may meet.
Witches on broomsticks
Pass by the moon;
The clock shall strike midnight
Oh! so soon!

by Madeleine Lahage, 12
Quincy, Mass.

AUTUMN

Autumn is a wonderland,
Full of things to do.
To sit and watch the leaves fall,
Is fun for me and you.
The leaves are very colorful,
They are red, yellow, and gold.
Autumn is a picture that
Will never, never grow old.

by Mary Jane Baroni
Natchez, Miss.

These are the poetry winners for this month. This Contest will last till the end of this year. So I'm calling all poets for offerings to consider for the November-December issue, that will take in two months. How about your Christmas poems? I'll be waiting.

A. CORNE's MAIL BAG

LORRAINE DOHERTY (Brooklyn, N.Y.) "... The first time I ever read the **BOYS' AND GIRLS' CORNER** was at my grandmother's house. I never read **ST. AUGUSTINE'S CATHOLIC MESSENGER** but I like it very much..."



AGAPITA VIGIL

A G A P I T A VIGIL (Ranchos de Taos, N. Mex.) "It was good to hear from you. I hope you answer me soon ... I am going to send you a picture. It is a picture of last year."

JANICE WARSHAH (Mission, Texas) "It is very interesting reading your **BOYS' AND GIRLS' CORNER**. I have enclosed 25¢ for the missions..."

SUSAN ROTH (St. Ann, Mo.) "I go so St. Gregory School. And I'm going in fourth grade ... My birthday is Feb. 4th..."

MARY CHRISTIANO (Waterbury, Conn.) "... I am 10½ years old, and I am in the fifth grade. My Sister's name is Sister Alice Rose ... I enclose 25¢ to help the colored missions. God bless you."

CLARA GRIMLER (Akeley, Minn.) "Thank you for the nice post card. It is very pretty ... There is no Catholic school in Akeley so I have to go to a public school. But every week there is a day that we have, I think, one hour or a half of Church school..."

PAULA GRIER (Indianapolis, Ind.) "... When I get 16 I am going into the convent to become a Carmelite nun..."

ROBERT E. FILGO and WILLIAM F. FILGO, III (Savannah, Ga.) "We are sending some stamps for the missions that mother saved for us. Hope they will be useful to you ... God bless you and those in God's service."

BERNICE O'MALLEY (Sarver, Pa.) "We get the **MESSENGER** and I am always sure to read the **COR-**

NER ... May God bless you and your good work. Please, pray for me."

MAUREEN THERESE MINOGUE (Chicago, Ill.) "... I love to read about the saints. I also collect holy cards. In fourth grade I wrote plays about Blessed Dushesne and St. Therese ... I am enclosing 25¢ for the missionaries. God bless you."

JACK SONTROP (Chamtham, Ont.) "... I want to thank you for the medal of Pius XII, and for the book you sent me as my prize. I have read the book on the very evening that it arrived here, and I finished it in the morning. I will remember you and the missionaries in my prayers."

To all these fine youngsters, and to others who wrote in, Janet Stubbs of Ontario; Marguerite Carbonne of Massachusetts; Alice Ankenbrandt of Michigan; and Irene Klemish, Donna DiChiara and Sylvia DiChiara of Connecticut, I say **THANK YOU** and **GOD BLESS YOU** for your letters, stamps, donations, and prayers for the missions.

PEN-PALS HURRAH!

Here are three more names to add to the lists of available Pen-Pals that were published in previous issues of the **MESSENGER**: Eva Rodriguez, 12, of Lamesa, Tex.; Mary J. Hynes, 13, of Euclid, Ohio; and Joanne Davidson, 14, of Willard, Ohio. If you want one of these as a Pen-Pal, or anyone whose name was on a previous list, send me a 4c stamp with the name of your choice, and I will connect the new friend with you.

Until next month, **GOODBYE** to all my young friends.

God keep you and God bless you,
every single day;
His loving Heart caress you
Each step along the way.

A. CORNE
Divine Word Seminary
of
St. Augustine
Bay Saint Louis, Miss.

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Amid the pain and torment yet he
still finds time to pray
And turn his mournful eyes, and
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Tomorrow perhaps equality his
tender heart will see.
Tomorrow may be the blessed day
when he is truly free.

The right to walk with head held
high;
The right to love, to live,—to die.
God-given rights to every man,—
men dare to take away;
But tonight we close our eyes in
peace for tomorrow's another day;
by Irene Bautista, 14
Pawtucket, R.I.

Here are a couple of Hallowe'en selections that fit the October season very well.

HALLOWE'EN

Whispering wind; orange moon;
Little goblin out so soon;
Trick or treating, always meeting
Little ghostie in his sheeting.
Always fleeing, afraid of seeing
A big bad witch or a human being.
Scary pumpkin; green-eyed cat;
Eerie creatures; big black bat.
Glooming shadows—midnight
coming;
Boooo—you'd better start running!
by Elizabeth Irwin, 12
N. Weymouth, Mass.

HALLOWE'EN

Bolt the doors
and bolt them tight;
Ghosts and goblins
Are out tonight.
Big ghosts and little ghosts
Haunt every street;
Scaring pirates and gypsies
Whom they may meet.
Witches on broomsticks
Pass by the moon;
The clock shall strike midnight
Oh! so soon!
by Madeleine Lahage, 12
Quincy, Mass.

AUTUMN

Autumn is a wonderland,
Full of things to do.
To sit and watch the leaves fall,
Is fun for me and you.
The leaves are very colorful,
They are red, yellow, and gold.
Autumn is a picture that
Will never, never grow old.
by Mary Jane Baroni
Natchez, Miss.

These are the poetry winners for this month. This Contest will last till the end of this year. So I'm calling all poets for offerings to consider for the November-December issue, that will take in two months. How about your Christmas poems? I'll be waiting.

A. CORNE'S MAIL BAG

LORRAINE DOHERTY (Brooklyn, N.Y.) "...The first time I ever read the BOYS' AND GIRLS' CORNER was at my grandmother's house. I never read ST. AUGUSTINE'S CATHOLIC MESSENGER but I like it very much..."



AGAPITA VIGIL

AGAPITA VIGIL (Ranchos de Taos, N. Mex.) "It was good to hear from you. I hope you answer me soon ... I am going to send you a picture. It is a picture of last year."

JANICE WARSHAH (Mission, Texas) "It is very interesting reading your BOYS' AND GIRLS' CORNER. I have enclosed 25¢ for the missions..."

SUSAN ROTH (St. Ann, Mo.) "I go so St. Gregory School. And I'm going in fourth grade ... My birthday is Feb. 4th..."

MARY CHRISTIANO (Waterbury, Conn.) "...I am 10½ years old, and I am in the fifth grade. My Sister's name is Sister Alice Rose ... I enclose 25¢ to help the colored missions. God bless you."

CLARA GRIMLER (Akeley, Minn.) "Thank you for the nice post card. It is very pretty ... There is no Catholic school in Akeley so I have to go to a public school. But every week there is a day that we have, I think, one hour or a half of Church school..."

PAULA GRIER (Indianapolis, Ind.) "...When I get 16 I am going into the convent to become a Carmelite nun..."

ROBERT E. FILGO and WILLIAM F. FILGO, III (Savannah, Ga.) "We are sending some stamps for the missions that mother saved for us. Hope they will be useful to you ... God bless you and those in God's service."

BERNICE O'MALLEY (Sarver, Pa.) "We get the MESSENGER and I am always sure to read the COR-

NER ... May God bless you and your good work. Please, pray for me."

MAUREEN THERESE MINOGUE (Chicago, Ill.) "...I love to read about the saints. I also collect holy cards. In fourth grade I wrote plays about Blessed Dushesne and St. Therese ... I am enclosing 25¢ for the missionaries. God bless you."

JACK SONTROP (Chamtham, Ont.) "...I want to thank you for the medal of Pius XII, and for the book you sent me as my prize. I have read the book on the very evening that it arrived here, and I finished it in the morning. I will remember you and the missionaries in my prayers."

To all these fine youngsters, and to others who wrote in, Janet Stubbs of Ontario; Marguerite Carbonne of Massachusetts; Alice Ankenbrandt of Michigan; and Irene Klemish, Donna DiChiara and Sylvia DiChiara of Connecticut, I say 'THANK YOU' and 'GOD BLESS YOU' for your letters, stamps, donations, and prayers for the missions.

PEN-PALS HURRAH!

Here are three more names to add to the lists of available Pen-Pals that were published in previous issues of the MESSENGER: Eva Rodriguez, 12, of Lamesa, Tex.; Mary J. Hynes, 13, of Euclid, Ohio; and Joanne Davidson, 14, of Willard, Ohio. If you want one of these as a Pen-Pal, or anyone whose name was on a previous list, send me a 4c stamp with the name of your choice, and I will connect the new friend with you.

Until next month, GOODBYE to all my young friends.

God keep you and God bless you,
every single day;
His loving Heart caress you
Each step along the way.

A. CORNE
Divine Word Seminary
of
St. Augustine
Bay Saint Louis, Miss.

American Negro Priests

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Father Peter J. Carter, who was ordained in May, 1951, has asked leave of the Buffalo Diocese to join the White Fathers, a group which works in Africa. He will go through one year's spiritual training at the order's novitiate in Franklin, Pennsylvania. Then he hopes to be sent to Africa.

We Divine Word Missionaries assigned new posts within the U.S. home missions this year to the following Negro priests of our order: *Father Gerald Lewis, S.V.D.*, from St. Mary's Vicksburg, Mississippi to assistant pastorship at St. Elizabeth's, Chicago, Illinois; *Father Joseph Guidry, S.V.D.*, from Divine Word Seminary, Bay Saint Louis, Mississippi to assistant pastorship at Immaculate Conception of Mary Church, Lafayette, Louisiana; *Father Fisher Robinson, S.V.D.*, from Divine Word Missionaries' House of Studies, Washington, D.C. to Divine Word Seminary, Bay Saint Louis, Mississippi as assistant student mon-



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BOYS! YOUNG MEN!

Join the
DIVINE WORD MISSIONARIES

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

Write: DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI



The MISSION GIFT AGREEMENT (ANNUITY)

I know it's a Good Investment

It assures me good
income for life



And I know what my Investment is doing

It is training young men to be Missionary
Priests and Brothers

And when I am gone . . .

Their Masses and prayers and all the good works they will do
for souls, will be a blessing for my own soul

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charity and thoughtfulness of the future of others

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5. A Happier Death
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Bay Saint Louis, Mississippi

Rev. dear Father:

I have \$_____ at my disposal that I could put into
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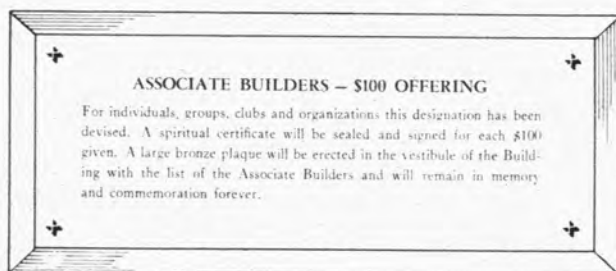


**The Divine Word Seminary
(St. Augustine)
Bay Saint Louis, Mississippi
home of the
MESSENGER badly needs a new
faculty building!**

Present building 40 years old and full of termites.

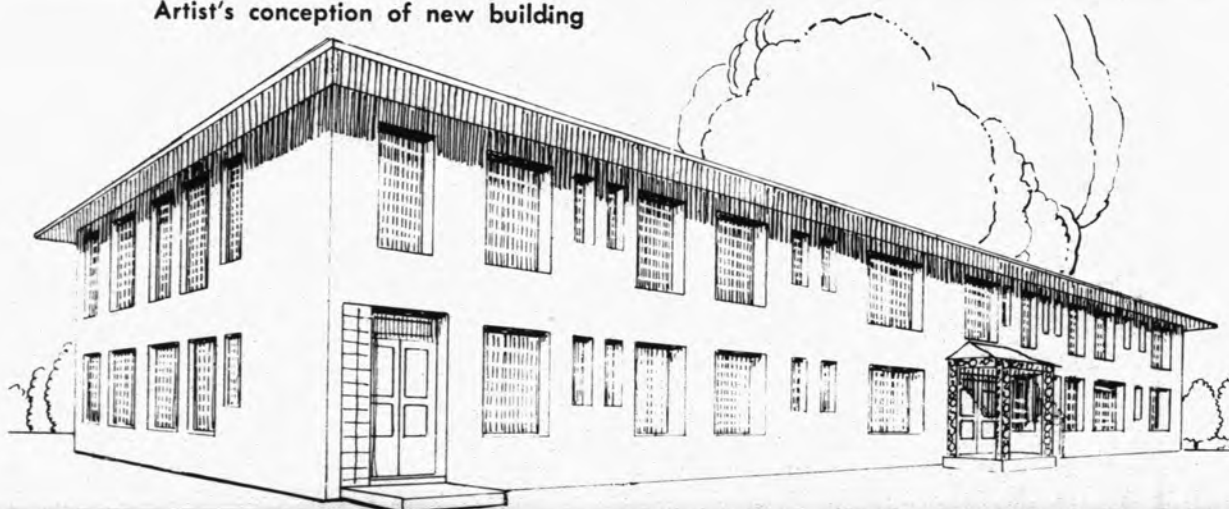
YOU CAN HELP . . .

- 1.) with every dollar you send, for unless you send it we cannot use it to build with.
- 2.) by becoming an ASSOCIATE BUILDER
A donation of \$100.00 for our needed building marks you as one of our special helpers named by us ASSOCIATE BUILDERS. We will make your friendship known on the ASSOCIATE BUILDERS PLAQUE which will be permanently and prominently placed in the new building.



**Send your donations to: Rev. Father Provincial, Divine Word Missionaries,
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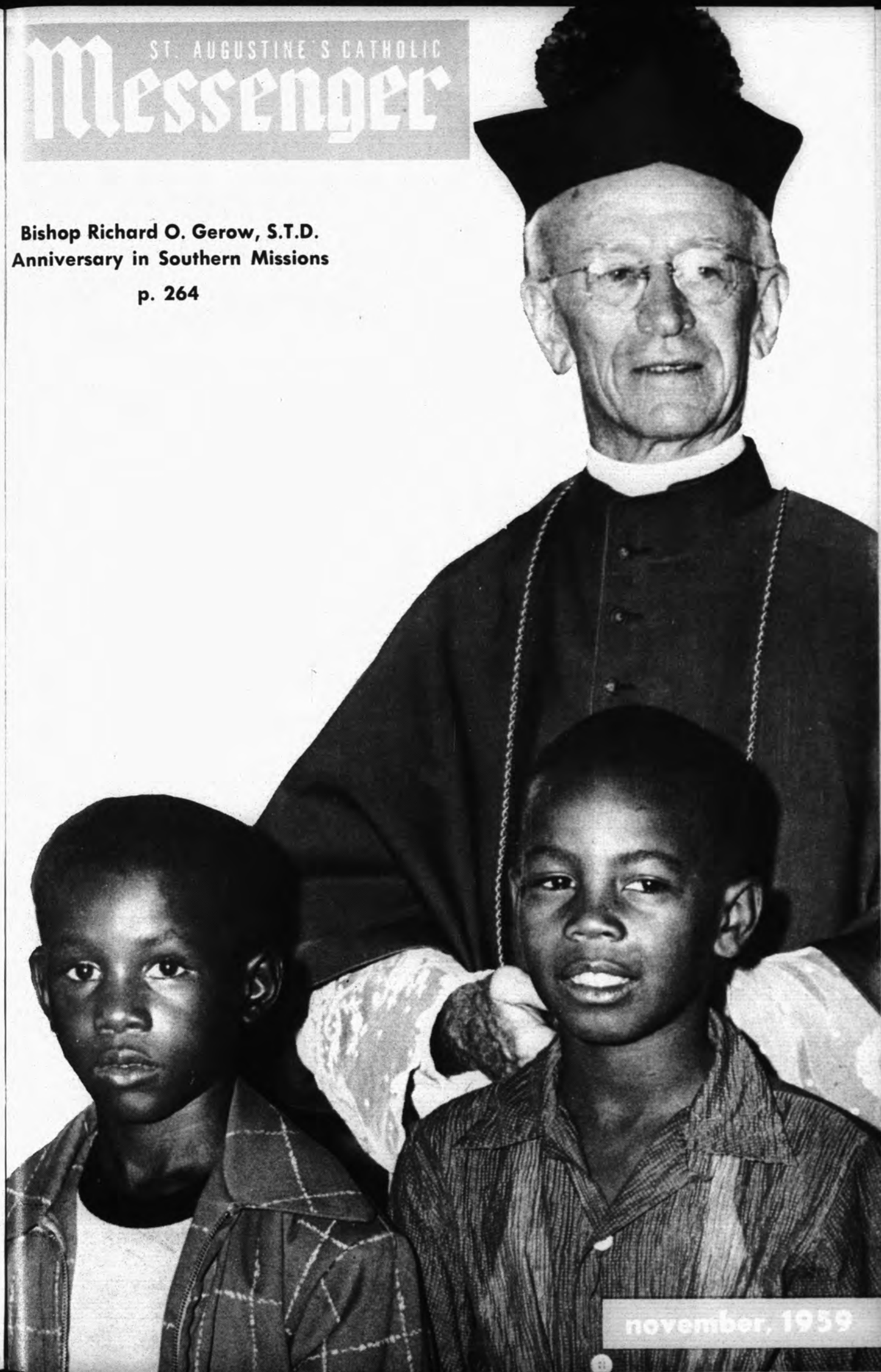
Artist's conception of new building



ST. AUGUSTINE'S CATHOLIC
Messenger

**Bishop Richard O. Gerow, S.T.D.
Anniversary in Southern Missions**

p. 264



november, 1959

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers and good works of our missionary Brothers and aspirants.

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Dear Father Provincial: I Request.....membership

for Living Deceased
(Encircle correct word)

at Address

City Zone State

St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

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READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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Frater Wilbert White, S.V.D.
Photographer

Rev. Hubert Singleton, S.V.D., Editor
Rev. Arthur Winters, S.V.D.

Rev. Anthony May, S.V.D., Managing Editor
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Frater Thomas Potts, S.V.D.
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The cover: Bishop Gerow of Natchez-Jackson Diocese and two young members of his flock.

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The cover: Bishop Gerow of Natchez-Jackson Diocese and two young members of his flock.

by the Editors
JOINT EDITORIAL

From July 31 to September 4, 1959, Mr. William W. O'Donnell, managing editor of THE GUARDIAN, official publication of the Diocese of Little Rock, Arkansas, wrote a series of six articles in that paper under the title "America's Race Problem—A Catholic Editor's Analysis". The series has since been published in pamphlet form.

In our October editorial we expressed our strong disagreement with some of the statements made by Mr. O'Donnell, promising a follow-up article. In this November editorial we shall make a few more observations which, we hope, will show the reasonableness of our stand.

INTRODUCTION

First, we state in all sincerity that we believe Mr. O'Donnell is a genuinely devout Catholic who made his analysis with the sincere intention of helping America get rid of one of her greatest domestic problems—racial segregation. Secondly, we declare that Mr. O'Donnell made some statements with which we are in perfect agreement. Among these are the following: No right-minded person can quarrel with the declaration that segregation is morally wrong when it is imposed solely on the basis of color: segregation by sex in the classroom (which, incidentally, is the Catholic ideal) might be a helpful factor toward speeding up the achievement of total integration; total integration, the ideal, cannot be achieved overnight. However, there are various

other points in his series to which we object. Since it is impossible to answer the six articles in one article, we shall only point out what we consider the more serious flaws in his arguments and manner of presentation.

I

Unless we have misinterpreted the words of Mr. O'Donnell, he tells us that segregation as practiced in the southern states is not morally wrong, because race, by and of itself, is not the sole cause of this segregation. There are sufficient reasons which justify this segregation. He cites some: the primitiveness of the mass of Negroes, the often animalistic living found among Negroes, the prevalence of physical filth among the mass of Negroes, the general lack of ambition and civic pride which they display.

If Mr. O'Donnell had admitted that legal or compulsory segregation as practiced in America is morally wrong, but, in order to avoid greater evils, it must be gradually and prudently corrected according to conditions in each area, we would have no quarrel with him. But when he endeavors to prove that compulsory segregation as practiced in the South is morally right (because, as he says, it is not based on color alone, and is therefore, **JUST DISCRIMINATION**), we strongly disagree. Mr O'Donnell's conclusion is utterly false because the premise upon which it is based is utterly false.

Is compulsory segregation as prac-

Due to difficulties of December mailing, the MESSENGER will appear henceforth in a combined December-January issue. We take this early opportunity to wish God's abundant blessings on our readers as we approach the holy seasons of Advent and Christmas.

—The Editors

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ticed in the South based on race and race alone, or are there other reasons justifying it? Let us seek an answer from a down-to-earth example, an "elemental fact of life", to use an expression of Mr. O'Donnell. If Mr. O'Donnell and a respectable colored priest were to go to a legally segregated railroad station in the South, the priest, under threat of fine and imprisonment, would not be permitted to use, along with Mr. O'Donnell, the section reserved for Whites. He would have to seek the section reserved for Negroes. Now what would be the sole purpose for this priest's being segregated? His animalistic living? the physical filth in which he lives? his lack of ambition and civic interest? I am sure Mr. O'Donnell would be the last to accuse the priest of having these undesirable qualities. Is it not clear, then, that the law of segregation as it is operating here is based SOLELY ON COLOR? Such a law (based solely on color) is admitted by Mr. O'Donnell as being morally wrong. Had the law barred all people of animalistic living, etc., or even only those Negroes of such a life, it could be called just. But when the decisive factor why a man is segregated is his color, there is a manifest injustice, a crime against the dignity of the human person. Multiply the above case hundreds of thousands of times (in the case of Negro people of high culture and even those of ordinary decent living, even if uneducated) and you see the appalling injustice which is being perpetrated against the dignity of the human person.

With inescapable and forceful logic this point was proved by Father W.J. Kenealy, S.J., former dean of the School of Law, Boston College. Speaking at the Red Mass celebrated in St. Louis Cathedral, New Orleans, on October 1, 1956, he told the assembled members of the bench and bar (judges, lawyers) the following:

"It has been argued to the contrary, however, that the Negro is inferior to the white man in his

standards of health, intelligence, culture and morality; and, therefore, the compulsory segregation of the Negro is a reasonable exercise of the police power of the state.

"The first answer to this argument, of course, is that compulsory segregation is not based on any standards of health, intelligence, culture or morality, but simply and solely on race. The Negro of robust health, refined intelligence, gentle culture and heroic virtue must still sit in the back of the bus; while the most diseased, stupid, uncouth and immoral white man must ride in front. The second answer to this argument is that the statistics, offered in its support, do not prove what they purport to prove. The statistics do show that many Negroes are in fact less healthy, less intelligent, and less law-abiding than many white men. But the statistics do not prove that the Negro, *as a Negro*, has a lesser potential for health, a lower aptitude for education, or a smaller capacity for virtue than the white man who lives in a similar environment. The statistics do show that many Negroes are in fact handicapped severely in reducing their potential to actuality, their aptitude to achievement, their capacity to fulfillment by the sub-standard physical, economic, educational and social environment in which they are compelled to live. Compulsory segregation is the most extreme method employed by racial discrimination to force the Negro to live in the sub-standard environment which it has created. Ironically, the statistics offered in support of segregation constitute powerful evidence against it. Surely, it is a cruel and cynical logic which argues for segregation from the very evils it has produced."

(*Research in Action*, Vol. 1, No. 6, October, 1956, pp. 10-11.)

In support of his claim that compulsory segregation is not immoral, Mr. O'Donnell quotes a passage from the

American Bishops' Statement of last November (1958) and adds that they did not make the point clear, namely, whether color is the sole reason for segregation in America.

The Bishops wrote:

"Among all races and national groups, class distinctions are inevitably made on the basis of like-mindedness or a community of interests. Such distinctions are normal and constitute a universal social phenomenon. They are accidental, however, and are subject to change as conditions change. It is unreasonable and injurious to the rights of others that a factor such as race, by and of itself, should be made a cause of discrimination and a basis for unequal treatment in our mutual relations."

Mr. O'Donnell, after quoting this passage, tells us that "race, by and of itself", is NOT the sole cause of segregation in America. Now, it is as clear as day that the Bishops in the statement are telling us that "race, by and of itself", has been made a cause of discrimination and a basis for unequal treatment in our mutual relations. But Mr. O'Donnell ventures to correct the Bishops, telling them that "race by and of itself", is not the sole cause for segregation in America. It is exceedingly strange, if this is the case, that not one of the many Southern Bishops called the attention of their Brother-Bishops to the colossal blunder they were about to make, for their statement on the morality of compulsory segregation would have been ridiculous and useless since it would have been based on an erroneous assumption.

It is most unfortunate that Mr. O'Donnell did not quote the next three paragraphs which immediately followed the one he quoted from the Bishops' statement. In these paragraphs it is absolutely clear that the Bishops consider compulsory segregation in the United States to be based on race alone and consequently is immoral.

Lest it seem that we are quoting the Bishops out of context, we quote at length these paragraphs:

"The question then arises: Can enforced segregation be reconciled with the Christian view of our fellowman? In our judgment it cannot, and this for two fundamental reasons.

"(1) Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people. Even if the now obsolete Court doctrine of "separate but equal" had been carried out to the fullest extent, so that all public and semi-public facilities were in fact equal, there is nonetheless the judgment that an *entire race, by the sole fact of race* (emphasis added) and regardless of individual qualities, is not fit to associate on equal terms with members of another race. We cannot reconcile such a judgment with the Christian view of man's nature and rights. Here again it is appropriate to cite the language of Pope Pius XII: 'God did not create a human family made up of segregated, dissociated, mutually independent members. No; He would have them all united by the bond of total love of Him and consequent

MONTHLY NOVENAS

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self-dedication to assisting each other to maintain that bond intact.' (September 7, 1956).

"(2) It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro. This is evident in the fundamental fields of education, job opportunity, and housing. Flowing from these areas of neglect and discrimination are problems of health and the sordid train of evils so often associated with the consequent slum conditions. Surely Pope Pius XII must have had these conditions in mind when he said just two months ago: 'It is only too well known, alas, to what excesses pride of race and racial hate can lead. The Church has always been energetically opposed to attempts of genocide or practices arising from what is called the color bar.' (September 5, 1958)."

But most astounding of all, Mr. O'Donnell fails (not intentionally, we hope) to quote for his readers the passage from the Bishops' statement which makes mention of his very type of argumentation.

The Bishops declare:

"One of the tragedies of racial oppression is that the evils we have cited are being used as excuses to continue the very conditions that so strongly fostered such evils. Today we are told that Negroes, Indians, and also some Spanish-speaking Americans differ too much in culture and achievements to be assimilated in our schools, factories, and neighborhoods..."

Our venerable Bishops, then, have spoken in no uncertain terms and told us that compulsory segregation as practiced in America is morally wrong. We still believe that it is the God-given duty of our Bishops to make pronouncements on the morality of human acts. If Mr. O'Donnell wants to contest their declarations, that is his own responsibility. We only remind him of a pronouncement of Pope Pius XII:

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In 1952 (long before the American Bishops' Statement of 1958), Monsignor Daniel M. Cantwell published a booklet which contains many quotations from statements made by ecclesiastical authorities and leading theologians which declare that compulsory segregation is sinful. (*Catholics Speak on Race Relations*, Fides Publishers Association, Chicago). Would that Mr. O'Donnell had quoted statements from other ecclesiastical authorities (Bishops) and leading theologians to defend his stand, so that at least we would have to admit that his arguments enjoy some probability.

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We furthermore disagree with Mr. O'Donnell's declaration that the Federal government, for the sake of domestic tranquility (which is essential to the acquiring or preservation of privileges or rights) must tolerate legally-carried out opposition (on the part of segregationists) to the implementing of the Supreme Court decision of 1954. This toleration, says Mr. O'Donnell, must extend even to situations where Federal officials suspect that local officials are not men of good will, are not acting in conformity with

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American Bishops' Statement of last November (1958) and adds that they did not make the point clear, namely, whether color is the sole reason for segregation in America.

The Bishops wrote:

"Among all races and national groups, class distinctions are inevitably made on the basis of like-mindedness or a community of interests. Such distinctions are normal and constitute a universal social phenomenon. They are accidental, however, and are subject to change as conditions change. It is unreasonable and injurious to the rights of others that a factor such as race, by and of itself, should be made a cause of discrimination and a basis for unequal treatment in our mutual relations."

Mr. O'Donnell, after quoting this passage, tells us that "race, by and of itself", is NOT the sole cause of segregation in America. Now, it is as clear as day that the Bishops in the statement are telling us that "race, by and of itself", has been made a cause of discrimination and a basis for unequal treatment in our mutual relations. But Mr. O'Donnell ventures to correct the Bishops, telling them that "race by and of itself", is not the sole cause for segregation in America. It is exceedingly strange, if this is the case, that not one of the many Southern Bishops called the attention of their Brother-Bishops to the colossal blunder they were about to make, for their statement on the morality of compulsory segregation would have been ridiculous and useless since it would have been based on an erroneous assumption.

It is most unfortunate that Mr. O'Donnell did not quote the next three paragraphs which immediately followed the one he quoted from the Bishops' statement. In these paragraphs it is absolutely clear that the Bishops consider compulsory segregation in the United States to be based on race alone and consequently is immoral.

Lest it seem that we are quoting the Bishops out of context, we quote at length these paragraphs:

"The question then arises: Can enforced segregation be reconciled with the Christian view of our fellowman? In our judgment it cannot, and this for two fundamental reasons.

"(1) Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people. Even if the now obsolete Court doctrine of "separate but equal" had been carried out to the fullest extent, so that all public and semi-public facilities were in fact equal, there is nonetheless the judgment that an *entire race, by the sole fact of race* (emphasis added) and regardless of individual qualities, is not fit to associate on equal terms with members of another race. We cannot reconcile such a judgment with the Christian view of man's nature and rights. Here again it is appropriate to cite the language of Pope Pius XII: 'God did not create a human family made up of segregated, dissociated, mutually independent members. No; He would have them all united by the bond of total love of Him and consequent

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Care for the Colored

in NATCHEZ-JACKSON DIOCESE

by MALCOLM O'LEARY, S.V.D.

The State of Mississippi, numbering approximately two million people, has a colored population of a little less than half the total. But in some countries the Colored outnumber the Whites two to one.

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Immediately after his installation in 1924, Bishop Gerow set to work to win the Colored. For thirty-five years he has made the conversion of the Colored an aim in his apostolic work. This is evidenced by the number of churches and schools which he has had erected and which he has supported for their service.

There are three main obstacles facing the Bishop. The first is a lack of priests. The 77 diocesan priests and the 81 religious priests are too few.

Since just before the turn of the century, religious societies have been working among the Colored in the Diocese. First to come were the Jo-

sephite Fathers. They took charge of the Holy Family Church (1894) in Natchez, with the Sisters of the Holy Ghost and Mary Immaculate teaching in the school. St. Peter the Apostle Church and School (1907) in Pascagoula are cared for by the same congregations of priests and Sisters, who are found likewise in St. Philomena's Parish (1911) in Pass Christian. In Biloxi the Josephites built Our Mother of Sorrows Church (1914), and the Sisters of the Blessed Sacrament took over the school. The Josephites' latest foundation in the Diocese is St. Therese Parish in Gulfport (1937), where the Sisters of the Blessed Sacrament staff the school.

The Divine Word Missionaries came into the Diocese just after the turn of the century to work among the Colored. They founded the following parishes, all of which have schools: St. Mary's in Vicksburg (1906); Holy Ghost in Jackson (1908); St. Joseph's in Meri-



Father Peter DeBoer, S.V.D., shown with colored parishioners when he was formerly at Christ the King Mission in Jackson, Miss.

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Since just before the turn of the century, religious societies have been working among the Colored in the Diocese. First to come were the Jo-

sephite Fathers. They took charge of the Holy Family Church (1894) in Natchez, with the Sisters of the Holy Ghost and Mary Immaculate teaching in the school. St. Peter the Apostle Church and School (1907) in Pascagoula are cared for by the same congregations of priests and Sisters, who are found likewise in St. Philomena's Parish (1911) in Pass Christian. In Biloxi the Josephites built Our Mother of Sorrows Church (1914), and the Sisters of the Blessed Sacrament took over the school. The Josephites' latest foundation in the Diocese is St. Therese Parish in Gulfport (1937), where the Sisters of the Blessed Sacrament staff the school.

The Divine Word Missionaries came into the Diocese just after the turn of the century to work among the Colored. They founded the following parishes, all of which have schools: St. Mary's in Vicksburg (1906); Holy Ghost in Jackson (1908); St. Joseph's in Meri-



Father Peter DeBoer, S.V.D., shown with colored parishioners when he was formerly at Christ the King Mission in Jackson, Miss.

Malcolm O'Leary, S.V.D. of Camden, Mississippi is a theology student at the Divine Word Seminary.

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Under Bishop Gerow's leadership the Divine Word Missionaries recently founded a number of new churches and schools. In Yazoo City was begun St. Francis' (1940), where the School Sisters of St. Francis of Milwaukee care for the school; Immaculate Conception in Clarksdale (1945), where the Sisters of Charity of the B.V.M. teach; Christ the King in Jackson (1945), where the same Milwaukee Sisters are active; St. Gabriel's in Mound Bayou (1949), where the school is staffed by colored Oblate Sisters of Providence; finally, Rosary Catholic Mission in Hattiesburg (1949), the youngest undertaking of the Divine Word Missionaries in the Diocese.

Another of the Church's missionary congregations, the Missionary Servants of the Most Holy Trinity, were later entrusted with parishes, along the Gulf Coast and in the center of the Diocese. In Camden they built Sacred Heart Church and School (1944); in neighboring Canton, Holy Child Jesus Church and School (1946), where Franciscan Sisters of Perpetual Adoration staff the school; St. Joachim's in Carthage (1951), staffed by Sisters of St. Francis of Allegany, New York. In Camden two congregations care for the school: Trinitarians and Ursulines. The Trinitarian Fathers have also built small mission chapels surrounding the main parishes to facilitate the attendance at Holy Mass.

The Franciscan Friars Minor are in charge of St. Francis of Assisi Parish in Greenwood (1951), where they have Sisters of St. Joseph in the school.

Other religious orders and societies

are found in the Diocese. Although not engaged primarily in work among the Colored, they assist whenever possible. Among these are to be mentioned the Oblates of Mary Immaculate.

The second obstacle facing Bishop Gerow is a scarcity of finances. A few of the colored parishes are able to partially support themselves, but more than half depend on outside sources for most of their help. Mississippi has the lowest per capita income in the country, and among the Colored it is frequently impossibly low. Barely eking out a livelihood for their families, the Colored have not much left to contribute to their church, yet, for the sake of principle, blessing of heaven, and for right training, they are urged to support their churches to the best of their ability. Bishop Gerow has always contributed generously to such parishes at opportune times.

The third obstacle is the opposition of the Protestants. Hardly any state or diocese has a more militant Protestant population. Long before the conversion of the Colored had been attempted in an organized way, the Protestant sects had spread their roots in Mississippi, also among the Colored. Staunchedly they adhere to the Protestant name even when not practising the religion. Conversions are difficult and rare.

Most of the apostolic work among the Colored in the Diocese of Natchez-Jackson is done directly by religious under Bishop Gerow's directions. Although diocesan priests do not staff parishes for the Colored in Mississippi, some do have missions attached to their parishes through which they care for the Colored. Apart from this, the Bishop has made it clear that the Colored may attend any church in his diocese for the fulfilling of their Sunday obligation.

Bishop Gerow has done all he could for the Colored in his jurisdiction and wants to do even more. All who have the welfare of the Colored at heart are grateful to him.

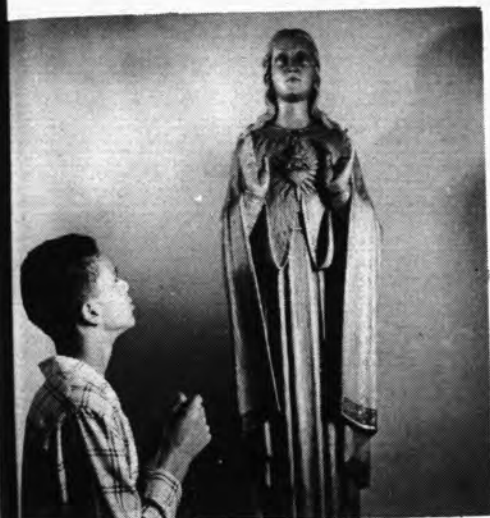


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Help Complete a Scholarship (Burse)

A Scholarship (or Burse) of \$5,000, when invested, will support a future missionary until his training is complete. Then this same scholarship will be applied to another future missionary, and another, generation after generation.

Won't you please help us to complete scholarships so that worthy boys can reach their lofty goal, the missionary career?



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DIVINE WORD SEMINARY, ARLINGTON, CALIFORNIA

	Received	Total	Need
Little Flower		\$3,737.50	\$1,262.50
Sacred Heart		1,041.00	3,959.00
St. Anthony		499.00	4,501.00
St. Joseph		223.50	4,776.50
St. Jude		298.00	4,702.00
Holy Spirit		82.25	4,917.75
Our Lady of Fatima		92.00	4,908.00
Blessed Martin de Porres	\$10.00	280.96	4,719.04
St. Martha		12.00	4,988.00
Our Lady of Lourdes25	772.62	4,227.38
St. Philomena		37.00	4,963.00
Our Lady of Perpetual Help		1.00	4,999.00
Our Lady of Peace		2.00	4,998.00

DIVINE WORD SEMINARY, BAY SAINT LOUIS, MISSISSIPPI

	Received	Total	Need
Blessed Martin de Porres #7		\$ 5.00	\$4,995.00
St. Joseph		3,198.58	1,801.42
St. Jude	\$ 1.00	2,302.50	2,697.50
Our Lady of Fatima	1.00	2,273.00	2,727.00
Little Flower IV		1,298.25	3,701.75
Holy Ghost		1,100.15	3,899.85
St. Mathias		876.50	4,123.50
St. Elizabeth		595.00	4,405.00
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Name

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BISHOP GEROW and

the Divine Word Seminary

(His relations with the headquarters of our southern Negro missions.)

by MONROE CHEEKS, S.V.D.

The relationship of His Excellency, Bishop Richard O. Gerow, with our Divine Word Seminary has been truly one of intimacy and paternal solicitude. From the beginning of his episcopal care for the Diocese of Natchez



Bishop Gerow is pictured with the late Father Carl Wolf, S.V.D. and Father Gerard Esser, S.V.D. on a visit to the seminary about 1936.

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He became Bishop only four years after the seminary had seen the dawn of its first day and at a time when it still felt the poignant pain of the struggle for existence. Thus his concern and benevolent assistance were heartily welcomed.

It was a clear beautiful day in May

Monroe Cheeks, S.V.D. is a student of theology at the Divine Word Seminary. In his home town of Vicksburg, Miss. the Divine Word Missionaries have conducted St. Mary's Parish since 1906.

of the year 1934 when Bishop Gerow came to the Divine Word Seminary for a very special occasion. It was an event surrounded by great expectancy! A huge concourse of clergy and laity were present with eager hearts to behold and admire a scene unprecedented in the history of this country; a scene that was the realization of a dream; a dream that took courage to conceive invincible faith and conviction to aspire after. Yet that twenty-third day of May saw its fulfillment! It saw four young levites clad in garments of white prostrate themselves before the altar of God, and it also saw Bishop Gerow, by the imposition of his hands, bless, consecrate, and offer these first fruits of the seminary as priests to God. Of the numerous other ordinations that have taken place in the sanctuary of our seminary's chapel, the majority of them have been graciously performed by Bishop Gerow.

However, ordinations have not been the only rites conferred and services rendered by His Excellency. In 1951 he was present for the blessing of the new addition to our minor seminary building. That same year, the graduates of our minor seminary had the distinguished honor of receiving their diplomas from him. And in spite of the many tasks involved in the administration of his Diocese, our Bishop made his way to the seminary to personally bestow the mission cross when two of our priests, Father Clarence Howard and Father Richard Winters, left the southern Negro missions for the missions abroad.

Less than two decades after the first ordination here, Bishop Gerow was to participate in an even greater and more



At the dedication of the wayside shrine.

solemn ceremony. He assisted His Eminence, Cardinal Spellman, as co-consecrator in the consecration of His Excellency, Bishop Joseph Bowers, an alumnus of the seminary. This was the culmination point in our seminary's history and the kind Bishop was there!

When the Divine Word Seminary was chosen through the instrumentality of Father Francis Larkin, SS.CC. as the site for a Sacred Heart Wayside Shrine in the South, Bishop Gerow wrote: "I want to encourage you in the work that you are doing in developing devotion to the Sacred Heart and I like the idea of the wayside shrine to the Sacred Heart facing Highway 90. As an image of our Divine Savior and His Sacred Heart, it will be a perpetual reminder to the passerby of the love and affection of Our Lord for His children and will induce many to thoughts of piety and prayer, and for this reason will be an excellent thing." At the solemn blessing of the shrine, January 16, 1955, the Bishop himself, together with Thomas Cardinal Tien and Archbishop Rummel, led the act of consecration to the Sacred Heart.

Earlier on the same day, His Excellency consecrated newly donated bells at the seminary that through their lofty peal, the various members of the community might be summoned to do the will of God. In like manner the Bishop blessed and dedicated a new

organ at the headquarters of our southern Negro missions.

On May 26 of this year, Bishop Gerow celebrated another memorable day in his life as well as that of our seminary. That day marked the Silver Jubilee of the four priests whom he had, twenty-five years earlier, ordained as the first fruits of the seminary. What a tremendous joy filled his heart as he met her with three of the four jubilarians, Fathers Francis Wade, Anthony Bourges and Maurice Rousseve, together with Bishops Fulton Sheen of New York, Maurice Schexnayder of Lafayette, Charles Greco of Alexandria, Joseph Brunini, Auxiliary of Natchez-Jackson, Archbishop Joseph Rummel of New Orleans and a host of relatives and friends to celebrate the occasion with due solemnity.

The various activities here briefly mentioned are a graphic portrayal of the singular role that His Excellency, Bishop Gerow, has played through the years in his relationship with the headquarters of the Divine Word Missionaries' southern Negro missions. That is, the role of a Bishop who, by his kind words encourages, by his genuine piety edifies, by his Christ-like generosity exalts, and by his missionary zeal inspires.



At the consecration of the bells donated by long time benefactors of the seminary.

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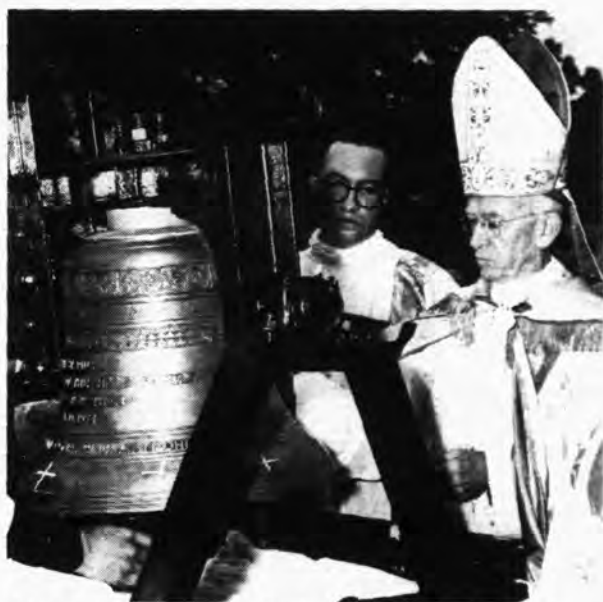
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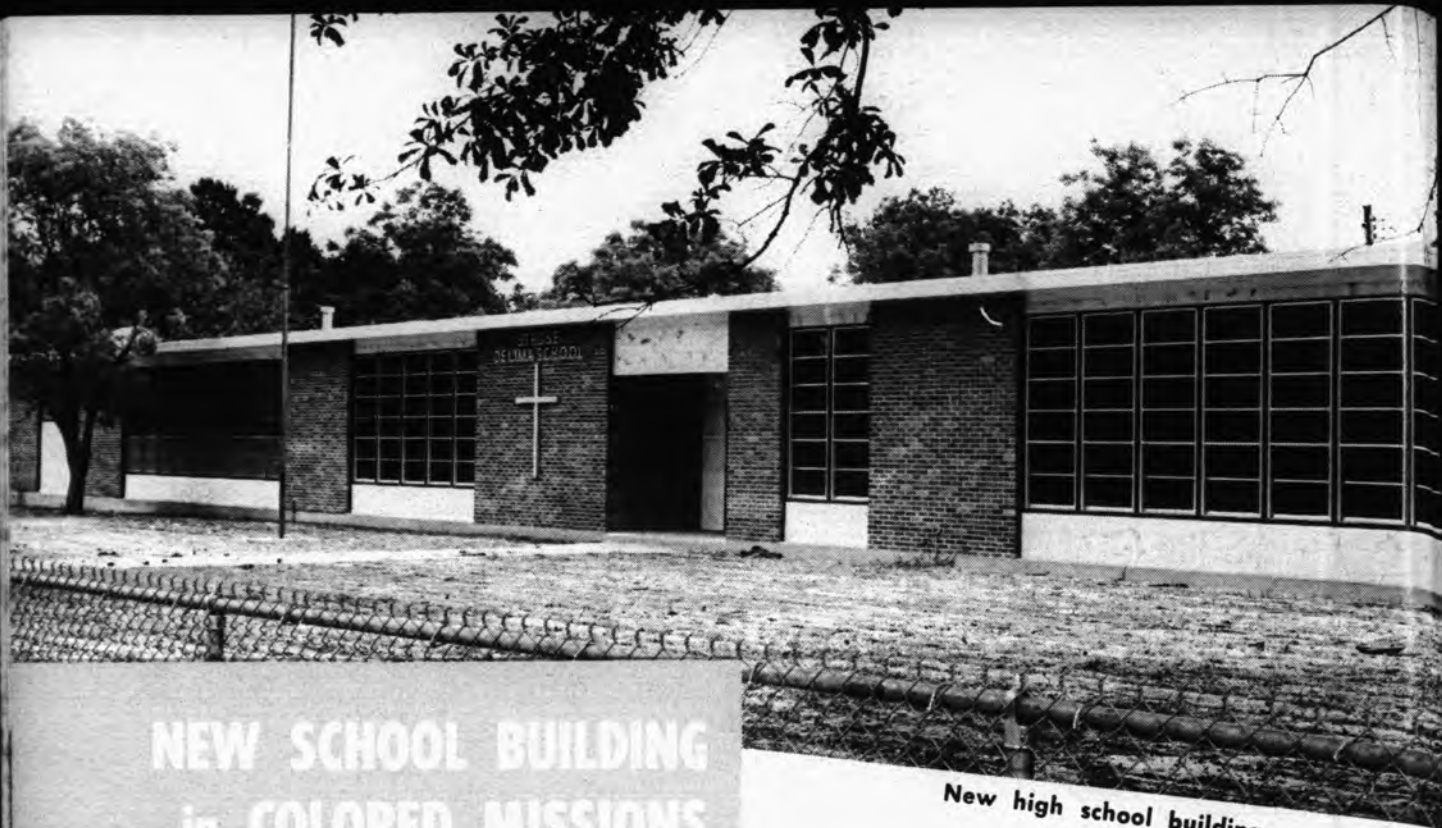
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NEW SCHOOL BUILDING in COLORED MISSIONS

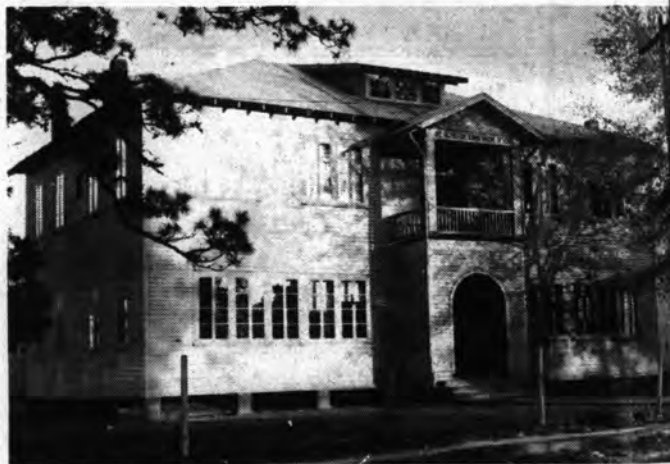
ST. ROSE de LIMA SCHOOL BAY SAINT LOUIS, MISSISSIPPI

On October 18, 1959 the Bishop of Natchez-Jackson dedicated the new St. Rose de Lima School building at Bay Saint Louis, Mississippi. It replaces a frame building that had stood 34 years—a long time for a wooden building to withstand the termites and high humidity of the South. The builder of this latest addition to the schools of our Colored Missions is Father John W. Bowman, S.V.D. of Washington, D.C.

BRIEF HISTORY OF
ST. ROSE DE LIMA SCHOOL
(Possibly one of the oldest in the U.S.
serving colored Catholics)

The colored Catholic children of Bay Saint Louis have continuously had the advantage of religious schooling for more than 100 years. The earliest written evidence, adduced by the Bishop of Natchez-Jackson, shows that in 1868 Father Henry LeDuc wrote to his bishop mentioning to him that his religious and grammar school was attended that year by 24 colored children. However, reliable living

New high school building



Old building erected in 1925



Teacher and pupil at St. Rose

sources of information affirm that early residents of the town used to recall that the colored children of Bay Saint Louis were taught religion and the Three R's under Catholic auspices long before that year. On their testimony, then St. Rose de Lima School can be said to be more than 100 years old as is a direct outgrowth of early efforts to school Catholic children of this Gulf Coast town.

According to testimony of one who has searched into the matter, the present town of Bay Saint Louis developed, at least from the early 1800's from a settlement of colored people located close by a very old Indian settlement. These colored people were, perhaps, descendants of a colony planted by d'Iberville in 1699.

Sometime in the 1840's a grammar school was opened in the settlement by a priest, Father Buteux, for the children of these colored settlers. For about a decade this school was the only one conducted under Catholic auspices in what is now Bay Saint Louis. Its site was near where the present Second Street in Bay Saint Louis meets the bay at North Beach Drive, for it was there that the priest discovered the dwellings of the colored settlers.

Just about this time the Whites were moving in on the old colored settlement. The Whites, at first mostly Catholics of French descent, but soon, Protestant "Americains", began to come in increasing numbers. The priest enrolled their children in his school with the Colored and all were taught together.

By 1850, however, the influx of the Protestant "Americains" had grown so that these people felt bold enough to object to white children being educated with the colored children. Their Protestant spirit of racial intolerance had by now affected many of the French Catholics. The local priest decided to establish separate schools for the Whites. Since 1852, then, the record indicates the presence of a spe-

cial school for the white Catholic children of Bay Saint Louis.

The Christian Brothers came in 1852 to teach the white boys. They were succeeded in 1854 by Brothers of the Sacred Heart. The Sisters of St. Joseph came in 1855 to teach the white girls. The priest however, continued to look after the education of the colored boys and girls in the original school. In 1885 the Sisters relieved the priest of the latter task and themselves conducted the separate school for Colored through 37 years.

In 1921 the Divine Word Missionaries, who had recently come to the area, assumed charge of the school for Colored and in 1922 relieved the Sisters of its care. In 1925 a frame building was erected in a new location with the help of the bishop and it was made to house the grammar school and the newly ventured high school. Sisters Servants of the Holy Ghost came from Techny, Illinois to staff the entire school. It is this frame building, built on Necaise Avenue in 1925, which was replaced on October 18, 1959—the newest addition to one of the nation's oldest Catholic schools serving the Colored.

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your Last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven. . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,
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The Christian Brothers came in 1852 to teach the white boys. They were succeeded in 1854 by Brothers of the Sacred Heart. The Sisters of St. Joseph came in 1855 to teach the white girls. The priest however, continued to look after the education of the colored boys and girls in the original school. In 1885 the Sisters relieved the priest of the latter task and themselves conducted the separate school for Colored through 37 years.

In 1921 the Divine Word Missionaries, who had recently come to the area, assumed charge of the school for Colored and in 1922 relieved the Sisters of its care. In 1925 a frame building was erected in a new location with the help of the bishop and it was made to house the grammar school and the newly ventured high school. Sisters Servants of the Holy Ghost came from Techny, Illinois to staff the entire school. It is this frame building, built on Nacaise Avenue in 1925, which was replaced on October 18, 1959—the newest addition to one of the nation's oldest Catholic schools serving the Colored.

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your Last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven. . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,

The Divine Word Missionaries.

Xavier Artists' Guild

- ★ Xavier University, New Orleans, Pride of the southern Negro missions
- ★ Fosters high caliber art

Xavier University was established at New Orleans, Louisiana in 1925 by the Sisters of the Blessed Sacrament who specialize in Negro and Indian missions. The University was founded to afford colored youth of this country ready access to higher learning under Catholic auspices. Its Colleges of Pharmacy and Arts and Sciences have become especially outstanding. In recent years the University launched the *Xavier Artists' Guild*. Its members are some of the students and graduates of the University's art department. Its purpose is "to provide good, original sacred (and profane) art which aims at a middle course between excessive realism and exaggerated symbolism. (Pope Pius XII)."

Under the warm encouragement of Mr. Numa J. Rousseve, chairman of the art department, and of Sister M. Lurana, S.B.S., assistant professor of art, the guild has been formally organized and has sought for art commissions.

Many commissions have already been gained and, since spring, 1958, Guild members have successfully completed, among others, commissions for St. Dominic's Church, Husser, Louisiana; Holy Ghost School, New Orleans; Our Lady of Grace School, Reserve, Louisiana; and St. Michael's Chapel, Torresdale, Pa. Several other projects are under way at this time.

The Guild's Christmas card project has also expanded, orders now being received from throughout the U.S., from Canada, Europe, Japan, Venezuela and other places.

To spotlight its work the Guild is sponsoring at Xavier University this month, November 1 through November 15, the *Young American 1959 Artists' Show* in which works in painting, sculpture, prints and drawing, ceramics and jewelry are exhibited by young artists from all over the land. Awards totalling \$3,000.00 are to be presented, including four full tuition art scholarships to Xavier University (offered to high school senior entrants), and a full tuition graduate art scholarship to Notre Dame University.

Priests and religious everywhere who plan art work in school, church, convent, rectory, etc. are hereby served notice of the existence of the Xavier Artists' Guild. Specimens of the Guild's artistry are available from: Xavier Artists' Guild, Xavier University, New Orleans 25, Louisiana.

Ivan Mestrovic, internationally renowned sculptor, now artist-in-residence at Notre Dame University. Some of his sculptures appeared as a special added feature of the Young American 1959 Artists' Show.



Adapted from the *Xavier Alumni Voice*,
March, 1959.

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1. Art students at work in sculpture studio of Xavier University's art department.
2. Mr. Numa J. Rousseve, K.S.G., Chairman of Xavier University's art department.
3. Cast stone sculptures four-foot tall of Our Lady and St. Joseph, now in St. Dominic's Church, Husser, La., the work of Ernest Ross of the Xavier Artists' Guild.
4. Art student, Janel Santiago, examines Stations of the Cross made at Xavier for St. John Fisher Church in Chicago.
5. Ernest Ross, graduate of Xavier's art department, models a statue commissioned by Our Lady of Grace School in Reserve, La.

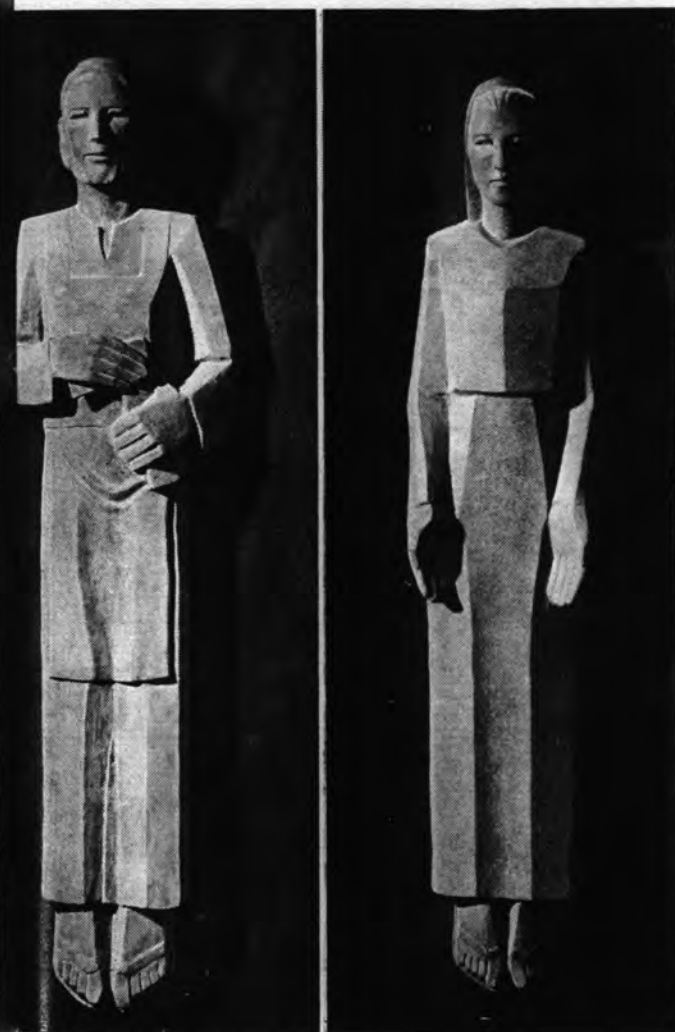
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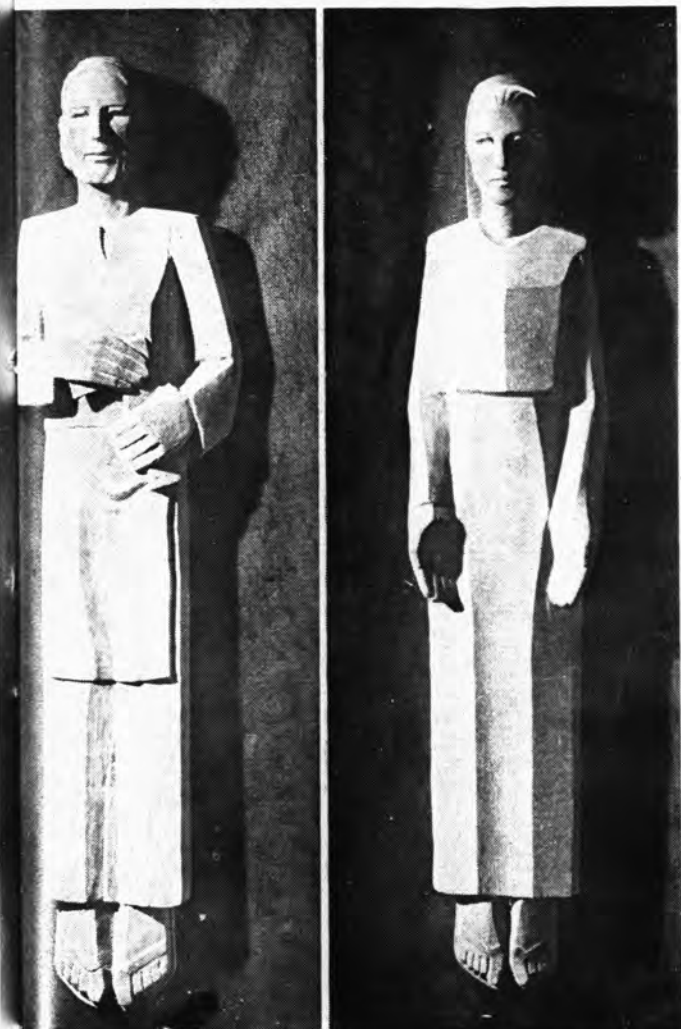
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a long The Divine Word Mission Trail!!



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S.V.D.



Brother Philip,
S.V.D.



Rev. Bruno Drescher,
S.V.D.

by THOMAS POTTS, S.V.D.

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

Los Angeles: At St. Leo's, Father Bernard Keller, S.V.D., of Pittsburgh, Pa., is still trying to make the adjustment to a new language. With his recent assignment from St. Martinville, La. to St. Leo's he left the French "patois" of Louisiana's Bayou Teche for the Spanish of St. Leo's neighborhood. To his relief, however, he finds that the Spanish speaking people also know English. He writes that quite a lot of convert work at St. Leo's is keeping him busy.

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At St. Francis Xavier, Father Joseph Guetzloe, S.V.D., pastor, reports that his congregation of Japanese-Americans, which now numbers 350, should increase considerably. The school enrollment of 423 is an increase of 20% over last year. "This year we have so many prospective adult converts that the problem is where to start first . . . Happily, due to the close family ties among the Japanese-Americans, the trend at St. Francis Xavier is for whole families to be received into the Church together."

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Washington: Father Peter Boerding, S.V.D., of St. Charles, Mo., pastor of Holy Trinity Mission at Washington, is sorrowing with his people over the destruction wrought on their cotton this year by too much rain. This is the third straight year their crops have been bad. Recently Father beautified the sanctuary of his church. This year he watched a young man from his mission enroll at our seminary to begin his studies for the priesthood.

Duson: Father Clarence Howard, S.V.D., of Norfolk, Va., who is in charge of Blessed Martin Mission at Scott and St. Benedict the Moor Mission at Duson ("Where the West Begins") in southwest Louisiana, finds that also his people are complaining of poor crops. Duson is in a cotton growing region, with Louisiana's rice growing region beginning just a few miles to the west. Abundant rain helped the nearby rice crops but hurt the cotton of Duson's poor Negro sharecroppers.

St. Martinville: Father Anthony Bourges, S.V.D., of Lafayette, La., on the contrary, says that his sugar cane farming people report a good stand of sugar cane this year. Also the cayenne peppers, from which are made the renowned hot pepper sauces of Louisiana, bore heavily this year around St. Martinville and the people of Notre Dame Parish worked rapidly in the pepper fields to pick them at the most opportune stage—when the peppers have turned from green to bright red and have lost maximum moisture content. Father's people delight in talking crops with their priest for he understands the subject and can converse in the French "patois" with them. Many of our Divine Word Missionaries who have worked in Louisiana can speak the "patois". Father Alex Hoefler, S.V.D., of Granville, Iowa, wishes he were one of them. He recently arrived from the Divine Word Seminary in Techny, Illinois to help at St. Martinville. The French "patois" is entirely new to him.

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Analysis of an Analysis . . .

(Continued from Page 263)

their consciences. The purpose of this toleration is to allow time to work changes in local public officials who are stumbling blocks to efforts to implement the court decision.

It is unfortunate that Mr. O'Donnell did not tell us what attitude the Federal government must take towards the efforts of integrationists (acting within the law) **WHO ARE IN GOOD FAITH** and who are pursuing what is objectively morally right, namely, the freedom to live in society without restrictions imposed on them by virtue of their race alone. Apparently they do not come in for consideration at all.

Every honest person interested in integration as well as domestic tranquility realizes that integration cannot be achieved everywhere overnight. Our Bishops, we believe, give us the sanest attitude we should have as we approach the solution of these problems rooted in centuries:

"It is a sign of wisdom, rather than weakness, to study carefully the problems we face, to prepare for advances, and to by-pass the non-essential if it interferes with essential progress. We may well deplore a gradualism that is merely a cloak for inaction. But we equally deplore rash impetuosity that would sacrifice the achievements of decades in ill-timed and ill-considered ventures.

"In concrete matters we distinguish between prudence and inaction by asking the question: Are we sincerely and earnestly acting to solve these problems? We distinguish between prudence and rashness by seeking the prayerful and considered judgment of experienced counselors who have achieved success in meeting similar problems . . . It is vital that we act now and act decisively. All must act quietly, courageously, and prayerfully before it is too late."

Mr. O'Donnell does not seem to

realize that constant toleration by the Federal government of opposition on the part of southern segregationist officials (even those suspected of not being men of good will) is yielding to a "gradualism that is merely a cloak for inaction". For what positive acts towards eventual integration can be expected to come from such an attitude?

Mr. O'Donnell would leave much to the discretion of local officials who, he says, know better than outsiders the temper of their people. Local officials certainly know the temper of their people better than uninformed or ill-informed outsiders. But outsiders (e.g. Federal judges) could come to know this temper as perfectly as the local officials through information properly secured from long-resident, responsible citizens, white and Negro. Local officials do not have any divine charism by which they alone know best the temper of the community. The Federal courts, then, after having secured reliable data, should always weigh prudently the evidence presented for integration (partial or total) and make a decision, a courageous decision, that will, in the long run, contribute to the attaining of the ideal. Above all, the Federal government should not let segregationist mobsters and brawlers feel that they, by their violence or threats of violence, can block prudent, well-planned steps taken toward implementing the court decision.

Mr. O'Donnell rightly states that in more than 800 southern school districts, schools have introduced integration. But he does not hint that in some of these places peaceful integration would not have come to pass if it depended on local officials to make the first move to introduce it. This came about because the Federal courts acted courageously, insisting that prudent steps be taken by school officials to begin integration after Negro citizens had demanded it through legal procedure.

III

In his analysis Mr. O'Donnell does not spare words when he speaks without compliment of the MASS of Negroes. In very truth, he throws his descriptions around recklessly. He tells us of the obvious primitiveness of the MASS of Negroes, as distinguished from the more cultured Negro minority; he tells us of the often animalistic living conditions that prevail among the Negro MASSES; of the prevalence of physical filth among the MASS of Negroes; of the GENERAL lack of ambition and civic interest they show; of how black trash (the brutish element) constitute a MAJORITY among the southern Negroes. Moreover, by implication he declares that there is a lack of general yearning for education among Negroes, and a lack of abhorrence of dirt and immorality among the MASS of Negroes.

Frankly, we wonder why Mr. O'Donnell did not cite statistics to prove his assertions, to show that the MASS (that is to say, the MAJORITY) of Negroes in the South are so degraded culturally and morally. We trust the reader will spare us if we quote a few reliable statistics to show the cultural and educational standard of the Negroes of America, especially those of the South. After reading these statistics the reader will be forced to ask himself this question: How could the Negroes of America produce such vast numbers of worthy representatives of their race, if the MASS of them are so immoral, so brutish, so animalistic in their way of living as Mr. O'Donnell paints them to be?

In 1950 the U. S. Negro population was estimated by the U. S. Census to be almost fifteen million, with a little over ten million of this number living in the South. Now, in 1948, there were 3,753 Negro physicians, of whom 1,572 lived in the South and 425 in border states and the District of Columbia. Negro dentists in 1950 numbered 1,650, of whom 709 were in the South and border states; Negro nurses

in 1950 were estimated to be about 9,000; in seventeen Southern states and the District of Columbia during the school year 1948-49, there were 72,803 Negro principals, teachers and supervisors. In 1949, 40,841 Negro youth graduated from high school in seventeen southern states and the District of Columbia; in 1950, 13,108 Negroes—mostly in the South and border states—received bachelor's degree; enrolled in college during the school year 1950-51 in these same states were 74,526 Negroes. (All the foregoing data are taken from the *Negro Yearbook* of 1952, Tuskegee, Alabama. The data are quoted from the U.S. Census and other highly reliable sources.)

Because we do not have the statistics on hand at the moment we cannot mention exactly the number of tens of thousands of Negro ministers (thousands of them highly educated) and the thousands of other Negroes who have distinguished themselves in legal, commercial, literary and governmental positions. (The U. S. Census of 1930 lists 25,034 Negro ministers.)

It should be evident that a race which can produce such a great number of people who certainly cannot be dubbed animalistic and primitive could not in its majority be animalistic and primitive. If it is, then we are faced with what is tantamount to a moral miracle.

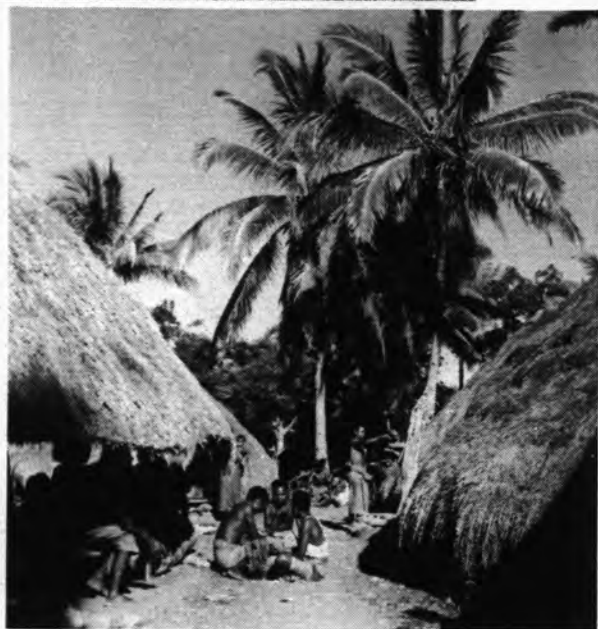
Mr. O'Donnell implies that there is lacking among Negroes a general yearning for education. What is the record? In addition to the statistics given above, we add the following: In 1948-49, in seventeen southern and border states there were 2,026,327 Negro pupils in elementary schools and 327,178 in secondary schools. In October, 1950, of white Americans between the ages 18 to 24, 0.3% were in elementary schools; 21.3% were in high school, and 78.8% were in college or professional school. Among non-whites (mostly Negroes) of the same

(Continued on Page 282)

Go ye into the Whole World

The foreign missions are distinctly the proper territory of our Divine Word Missionaries. Our missionary order was founded to evangelize the neglected tribes and nations. Only a relatively few Divine Word Missionaries labor in the U.S. Colored Apostolate. Most of our missionaries labor for Christ abroad. That our readers may know also about their work, that U.S. Catholics, too, may learn to look beyond the narrow borders of this country, we present an array of photos on the foreign missions. "Go ye into the whole world and preach the Gospel . . ."

ISLAND MISSIONS IN INDONESIA



(top to bottom, left side first)
 Violin concert by a Divine Word Missionary
 A village scene
 St. Therese Church at Kefemenanu
 An old fishing village on Timor Island
 Spinning a top

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School



Private Instructions

Marriage in an outlying village



To be Confirmed

Baptism



People under our care.....	4,689,000
Catholics.....	561,412
Divine Word Missionaries.....	304
Sisters.....	173
Churches and Mission Stations.....	210
Elementary Schools.....	802
Students.....	85,825
Major Seminaries.....	1
Minor Seminaries.....	2
Seminarians.....	305
Adults baptized in 1958.....	6,930
Infants baptized in 1958.....	31,950

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Analysis of an Analysis . . .

(Continued from Page 279)

age group the percentages were as follows: 3.5% in elementary schools, 49.1% in high school and 47.4% in college or professional school. (Source: *The Negro Yearbook* for 1952.) Since Mr. O'Donnell considers the MASS of Negroes primitive and animalistic one would expect the ratio between white and Negro school attendance to be vastly different. He can check the *Yearbook* for still more enlightening data.

In regard to the statement that the MASS of Negroes are immoral, we hope Mr. O'Donnell will tell us how he arrived at this delicate conclusion. We do admit that Negroes as a group have a larger crime rate, illegitimacy rate, etc., than the white group, thanks, to a great extent, to segregation. But to infer from this that the MASS of Negroes are immoral is quite illogical. Let us see the statistics, Mr. O'Donnell. It would seem that there would not be enough jails to hold these masses of brutal, animalistic, immoral people. It is regrettable that Mr. O'Donnell with great authority puts the tag of immorality of the MASS of Negro people just when our WHOLE nation is disturbed seriously about the increase in crime and immorality throughout the whole country, and not just among Negroes.

Because Mr. O'Donnell did not hesitate to use the strongest language to describe the alleged low cultural and moral level of the MASS of Negroes, the editors of the MESSENGER in an earlier article did not hesitate to say that he considers the Negroes of America "hopelessly inferior" to the Whites. These were certainly not his exact words, but much of what he writes amounts to saying the same thing. Of course, he certainly does not hold that Negroes are inherently inferior to Whites. But he does hold that the MASS of them are now brutish, immoral, primitive, animalistic in living,

lacking in moral and civic responsibility. Now, if the MASS of the Negroes in America, after having made — despite racial segregation — the unusual cultural progress we have described above, still deserve such derogatory epithets from Mr. O'Donnell, then it is clear that all this can only mean that they are hopelessly inferior; that is, that it should take hundreds of years for the MASS of Negroes to catch up with so-called "white culture".

IV

By far the saddest defect in Mr. O'Donnell's articles is his purely RATIONALISTIC approach to the solution of America's race problem. Remember, he is a Catholic editor, writing in a Catholic paper, presumably for Catholic readers. We search in vain for any citation from Holy Scripture (especially the words of our Blessed Savior), or from the Popes and Bishops, the divinely-appointed guardians of morality, concerning the love of one's neighbor. This is shocking, because as Catholics we all know that it is primarily through the practice of genuine Christian charity by all concerned, white and Negro, that this problem will be solved.

Strange to say, the only reference Mr. O'Donnell makes to Christian charity is to remark that talk is cheap, that it is fine to talk about justice, charity, etc., but no one should expect any general civic rush to reduce such ideals to practice.

Not in such a vein did our venerable Bishops write their historic statement of November, 1958. Even though they knew that their letter would be read by millions of non-Catholic Americans, even by non-Christians, they did not hesitate to stress the teachings of our Divine Savior concerning brotherly love, along with the arguments from reason.

Not in such a vein did Cardinal Cushing write. In the Cardinal's article, quoted by Mr. O'Donnell, we find clarion calls for the practice of

Christian charity. Thus, for example, the Cardinal said: "We must be Catholic in the practice of justice and charity, not merely in the external profession of our Faith. The price of segregation here below may be segregation for all eternity from the company of the elect."

We regret that Mr. O'Donnell did not devote at least one of his six articles to instructing his readers (the majority of whom are white Catholics, we presume) about the genuine notion of Christian charity, the doctrine of the mystical Body of Christ, and the power of the Mass and the Sacraments, especially of that adorable symbol of unity, the Holy Eucharist. It would have been useful had he mentioned the need throughout the South of preaching more sermons and writing more articles on Christian charity as it needs to be practiced towards the actual or potential members of the mystical Body of Christ whose color happens to be different from that of the hearers. Has God's WORD lost its power to convert hearts?

It is certainly true that the Catholic Church, numerically outnumbered in the South, has a difficult job attempting to "restore all things in Christ". But this circumstance has never let her walk timidly in the face of issues other than the race problem. Catholic teaching on divorce and birth control are not palatable to vast numbers of southerners outside the fold. But our Catholic pulpits and press continue to proclaim fearlessly in season and out of season the Catholic teaching about these topics, even though non-Catholics might raise an eyebrow or Catholic consciences might be disturbed. Why, then, did Mr. O'Donnell, in his proposed approach to a solution of the American race problem, fail to tell his readers about the power of the virtue of CHARITY, which is a primary factor in that solution?

We are quite certain that no intelligent Negro who reads the statement

of the American Bishops and the article of Cardinal Cushing (referred to earlier) will find any offensive incriminations of his race. What charity these documents radiate! How they must appeal to any fair minded Negro, as they now urge sane prudence, now courageous action! Even "radical Negroes" disagreeing with their moderate, level-headed recommendations would have to admit that these documents do not contain one word of insult to the MASS of their racial group. We wish we could say the same for Mr. O'Donnell's analysis.

CONCLUSION

We hold no grudges against Mr. O'Donnell. If we have misinterpreted his words, we hope he will give us a satisfactory clarification. Moreover, if unwittingly we have made remark that savors of uncharitableness, we offer an apology; for it would be preposterous for us Negro priests who expect race relations to improve principally through the practice of Christian charity on all sides, to fail to practice it ourselves.

But we still adhere firmly to the opinion that Mr. O'Donnell rendered a great disservice to the Catholic Negro Missions of Arkansas, indeed to the U. S. Negro Missions in general, by publishing his articles. That his intention was sincere, we grant; that his logic is unimpeachable, we deny; that his style wounded charity, we regret.

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also the pamphlets and quantity desired.)

CORNER

My Dear Boys and Girls:

In a few days Thanksgiving Day will be coming around, and I know that you are already feeling thankful for the free day it brings you from school. That's O. K. But don't let your thanks stop there. There are just lots and lots of things for which you can and should give thanks. Want to know a few of them? All right.

Just sit down and close your eyes for a minute and think of all the things you would NOT have if you didn't have a mother (or a grandmother, or an aunt, or a guardian). Think of all the things you would NOT have if you didn't have a church to go to, and a priest to give you the sacraments. Think of what you would MISS if you had no teacher to show you how to read and write, no school to go to, no other children to play with.

Now you know some of the things you should be thankful for. So, make up your mind, to go to Mass the first thing on Thanksgiving Day, and thank God for all the nice things you have, for they all came from Him. Then you will feel much happier on Thanksgiving Day.

POETRY CONTEST

The Poetry Contest ends with the end of this year, and a new contest begins. See later on in the column. But here are our winners for this issue.

EVENING

When Evening draws its curtain
And pins it with a star,
I hope that you will say a prayer
No matter where you are.

Etta Belle Scott
Natchez, Miss.

THE IVY

Closely guarding the old stone wall
Climbs the ivy straight and tall.
Up and up it grows and grows,
Into the sky toward the One Who knows
That climbing forever is its fate —
Climbing toward the Golden Gate.
Its green leaves seem to shine
Forth both beauty and wisdom divine,
And gazing at them now . . .
Its beauty is all mine!

Helene Bastian, 14

MARY, MOTHER OF GOD

No one ever dreamed that Mary would
ever be
The Mother of the One Who would save
both you and me.
'Tis true she was poor in money and
such,
But in grace and prayers she had so
very much.
She prayed for her enemies and prayed
for her friends.
She prayed with a love that never never
ends.

Then God, for reasons thus,
Chose her to bear the Savior of us.
Pam Kolaja, 10½
Spartansburg, Pa.

SATURDAYS

I like Saturdays
These days are pleasant and long;
I sit up at my window
Just to hear the robin's song;
To listen to the robin's song
Which is so nice to hear;
But when he ups and flies away
I shed a little tear.

Gene Ellis
Natchez, Miss.

LITTLE JESUS

Jesus, little Jesus,
Born in a stable bare;
Held in Mary's arms
Free from every care.
The star that shines so brightly
O'er Your manger-bed,
Resembles the glowing halo
That surrounds Your Sacred Head.
Katherine Foschia, 12
Quincy, Mass.

These are the contest winners for this month. Don't forget the Poetry Contest ends with the end of this year. A new contest will begin in January! Read about it it right now.

NEW CONTEST

It has always been interesting to me how many people had hobbies, and worked with them to get pleasure and

sometimes profit for themselves or others. And that's what our new contest is about. **HOBBIES**. It may be your hobby, it may be the hobby of someone else you know, but the prize winners, starting in January, will be the boys or girls who write the most interesting accounts about **HOBBIES**.

I'll be waiting. Get your accounts in this month in order to make the January issue. You can title your story: *My Hobby*, or *My Mother's Hobby*, or *My Friend's Hobby*. Just so it tells the story of a **HOBBY**, your own, or someone else's. Just by the way,—my hobby is writing songs and hymns. What's yours?

A. CORNE'S MAIL POUCH

ROBERT STANGO (Pittsburgh, Pa.) "I just received the Sept. issue of the **MESSENGER**. I liked the **BOYS' AND GIRLS' CORNER** very much. I collect stamps and so I am sending all my extras in another envelope. I hope you can use them. Enclosed is a 4¢ stamp, please, send my name to the girl from Maryland . . . Since I am not allowed out, Pen-Pals brighten my world a bit. God bless you and help you in your work."

SYLVIA DI CHIARA (Waterbury, Conn.) "Reading the letter you sent me made me very proud . . . St. Augustine is my guardian saint because his feast day is on my birthday. Thank you very much for the pictures, I could use them in my missal . . ."

LORRAINE ACUNA (Richmond, Calif.) "I was glad you could use the stamps. Here are more. I always pray for the missions and the missionaries. (I pray for you too.) I will send more next time."

MARY ANNE HAMILTON (Lubbock, Tex.) ". . . In the envelope there are some cancelled stamps which I am sending you for the missions. Do you have any prayers to St. Theresa that you could send me? Thank you."

PATRICIA GELINAS (Seekonk, Mass.) "Although I've already written to you, I thought I'd write again. Please, add my name as a pen-pal in the pen-pal **CORNER** . . . May God bless you."

BEATRICE GAZZOLA (Pittsburgh, Pa.) "The first thing I must say is thank you for putting my name in your magazine, and sending me three new pen-pals . . . As you see my hobby is writing for I love to write . . ."

MARY BEAUBIEN (Monroe, Mich.) "I am 9 years old. I will be in the fourth grade this year at St. Mary's school . . . I will give 10¢ to the missions."

I also heard from Clara Grimler of Akeley, Minn.; and Michael Arbuckle of Brewer, Me. To these and all the fine youngsters who wrote in for Pen-pals, or sent stamps, donations, prayers or just news about yourselves, I say **HELLO, THANK YOU** for everything, and **MAY GOD BLESS AND KEEP YOU ALWAYS**.

PEN-PALS HURRAH

Our Pen-Pal list is growing. Youngsters from all over this beautiful country want to write to other youngsters from somewhere else. You can add the name of Patricia Gelinas, 12, to the list of names that were printed in previous issues of the **MESSENGER**. If you want any of them for a Pen-Pal, send me a 4¢ stamp and I'll send your name to the boy or girl of your choice. Believe me, getting letters from all over the country is real fun! You can learn quite a bit about other people, too.

Until we meet again, here are some intentions I would like you to pray for: the Poor Souls in Purgatory, the intentions of Christ, the Babe of Bethlehem, and the Missions, especially those here in our own beloved Southland. God bless all of you. Your friend,

A. CORNE
Divine Word Seminary
of
St. Augustine
Bay Saint Louis, Miss.

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Cheer Up!	15¢
(Why be sad?)	
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(For help in your family troubles)	

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Remembering the Poor Souls

by H. EMMANUEL MYVETT, S.V.D.

It was the evening of November 2, about two years ago. All four hundred priests, scholastics, Missionary Brothers, Brother novices and Brother candidates of the Divine Word Seminary at Techny, Illinois were in a procession from the seminary's chapel to its cemetery. A choir was singing psalm 50: "Have mercy on me, O God, according to Thy great mercy." After each verse the four hundred members would answer with the refrain: "Have mercy on me, have mercy on me, at least you, my friends, for the hand of the Lord is upon me." The choir would sing the second verse: "And according to the multitude of Thy tender mercies, blot out my iniquity." Then the refrain: "Have mercy on me, have mercy on me, at least you, my friends, for the hand of the Lord is upon me" would be repeated, and so on, until the cemetery was reached.

The words of the psalm represented the Poor Soul's prayer to God, asking Him to end their sufferings and let them come to Him. The refrain represented their pleas to us, for we are the only ones who can help them find mercy from God. They can no longer help themselves, for their time of merit has ended. "Have mercy on me, have mercy on me, *at least you, my friends*, for the hand of the Lord is upon me." This refrain was entirely in behalf of the Poor Souls in Purgatory.

What is Purgatory? The Catholic Church teaches us, as a dogma of our Faith, that there is a place and a state in which the souls of those who either died in venial sins or who still have to

make up for temporal punishments due to their sins, are detained and purified until they have satisfied the justice of God. We call this place *Purgatory*. Already in the Old Testament there was a clear indication of it in 2 Machabees XII, 38-46. Of special interest is verse 46: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." We can argue the existence of Purgatory also from reason: We know that no one can enter heaven unless he is spotless. However, many die who are in the state of grace, but who still have venial sins on their souls, or who still have to make up for the temporal punishment due to their sins. So, these people who are not good enough for Heaven, nor bad enough for Hell, must have an intermediate place in which they can be prepared for Heaven. That place is Purgatory.

Since these souls love God, they are extremely eager to be united with Him and to enjoy the Beatific Vision forever. This is where we come in. Since these Poor Souls are unable to help themselves, we, the members of the Church Militant should do our very best to help them. What can we do? During this month of November, at least, we can pray for them, offer Masses for them, and offer for them many of the good works customarily termed "sacrifices". Of course we should not merely pray for the Poor Souls in general but should also pray for particular souls who may be in Purgatory: for our parents and relatives, for a close friend, for a former pastor, a particular bishop, and others.

Do not pass up this great opportunity to help the dead while you are still among the living. November is an especially good time to aid the Poor Souls due to the enriched indulgences available in that month. However, it is a holy and wholesome deed to help them always. Remember the plea: "Have mercy on me, have mercy on me, at least you, my friends, for the hand of the Lord is upon me." What will be your answer?

The author is a student of theology at the Divine Word Seminary. He has previously contributed a number of articles to the MESSENGER.

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I know it's a Good Investment

It assures me good
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And I know what my Investment is doing

It is training young men to be Missionary
Priests and Brothers

And when I am gone . . .

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life?

Name _____

Address _____

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All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word
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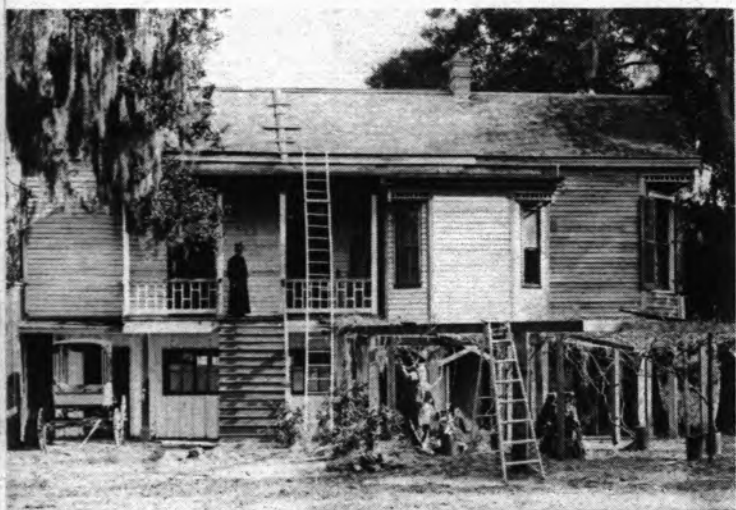
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